

THE HEAVENLY ACADEMIE.

H. Pours (F.)
Jam hic videte magnum Sacra-
mentum, fratres. Magisteria
forinsecus, Adjutoria quedam
sunt, & Admonitiones; Ca-
thedram in Cælo habet, qui
corda docet. Aug. Tract. 3. in
1. Joan.



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THE
FRENCH
ACADEMY

OF SCIENCES AND LETTERS
OF FRANCE
OF THE
FRENCH ACADEMY
OF SCIENCES AND LETTERS
OF FRANCE



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TO
THE RIGHT
HONOURABLE,
JOHN Lord Ro-
BERTS, Baron
of Truro, &c.

My Lord:

TO whom first
as a Judge, &
next as a Pa-
tron, should
a worke present it selfe,
that concernes both Uni-
versities, but to a person
that hath knowledge of
a both?

The Epistle

both? For the lower, I thinke there are scarcely any, that have more profited in it, in no more time; a diligent and apprehensive Learner, having met with an able & communicative Teacher. And for the higher, I thinke you know it well, because you love it well. Not to goe farre for a prooffe, the expressions of love, which you have beene pleased to shew me, did arise (as I beleeve) especially from this root; because you thought me to be of that Univerſitie. Now that for which another is loved,

Dedicatorie.

ved, must needs be loved
it selfe, and what is loved
is knowne; for what we
know not, we love not.

And in this love and
knowledge, I desire that
your Lordship may still
increase, untill you come
to the fountaine of know-
ledge, and the finall, full,
and transcendent object
of all created love. To-
wards this increase, if the
following work may give
some advancement, it shall
adde much to the joy of
him, who is to

*Your Lordships (especially spiri-
tually) service justly devoted,*

F. Rous.

and the other two
 were the same
 as the first two

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The Preface.



*It is the just saying of an Ancient, Pro-
dere grata commemo-
ratione decet scientiæ pa-
trem; It is comely to ac-
knowledge with thankful-
nesse, the Father of our
knowledge. If this be just-
ly due from man unto man,
how much more due is it
from man unto God? For
though man be called the
A 3 father*

The Preface.

Gen. 4. 21.

father of those that are taught by him, yet God is the Father of those fathers; even a Teacher of those teachers: and therefore by our Saviours judgement deserves only the name of Father, in perfection and eminence. Those then that have God to be a Father of knowledge to them, should returne to this Father the praise and glorie of this knowledge. The heavenly gifts of God, when they move kindly and naturally, doe move like the Heavens, in a circular motion; returning to that place and point from which they began

The Preface.

gan first to move; from God unto God. They come from him as graces, and returne to him in the shape of glorie.

Accordingly, having received a measure of grace from this heavenly Teacher, by which I am what I am, I could not but acknowledge it, and by this acknowledgement returne him glorie for grace. And because I desire also that others may have the like grace, that God also from others may have the like glorie, I testifie to others that which I have felt and scene. I have evidently scene and felt, that men are taught of God;

The Preface.

and so there is a third school for the Students of Divinitie. And as they passe from the Countrey-school to the Universitie, so should they yet mount higher to a third, even a Celestiall Academie. And certainly, as the second excels the first, so & much more doth the third excell the second.

Some perchance may answer with the Servant, Son, and Heire of the Great Elijah; Hold your peace, I know it already. Yet those that know it, will not envie that it be told to those that know it not. There are sons of the Prophets that must
grow

The Preface.

grow up like young plants in the house of the Lord; and those have a time when they know it not, and this discourse may meet with that time. Yea there may be some Masters in Israel, into whose eares perchance it hath passed, but not entered into their hearts, that as a man must be borne, so hee must be taught from above. And if this naile be driven beyond hearing, into knowledge, experience, and taste, I hope no man will be sorrie for such a gaine. Besides, too true and common it is, that the naturall heart of man willingly lies downe

The Preface.

and takes up its rest in the abilities of Nature; and fetcheth oracles from thence (the cause of so many errors, and differences the consequences of errors) and therefore hath it need of such goads to awake it, and to make it open the eye and eare to this heavenly Teacher.

It is most true, that those who have not beene taught in this higher schoole of Grace, but onely in the lower of Nature, cannot well acknowledge that which they know not; this schoole being best learned, known, and acknowledged, by those
whom

The Preface.

whom it most teacheth. And those who have beene well taught there, doe well know, that Christians are herein better than their neighbors, even than the best of Pagans, because they are taught by God, the best, most transcendent, and infallible Teacher. The heavenly Teacher teacheth them both what and how to beleeve; he gives them his heavenly truths contained in his Word; and gives them withall an heavenly mind to discern, beleeve, and receive them. And thus while a Christian holds his religion by an heavenly hand, & both

The Preface.

both are given him by an heavenly Teacher : a Christians tenure of religion is far more noble, excellent, and assured than that of the Pagan. A Christian thus taught from above, beleeves and worships what he knowes, whereas the Pagan worships what hee knowes not ; even that which he hath received only by the way of Nature, from naturall, deceived, and deceiving men : But the Christian hath a spirit from God in Christ Iesus (for if any man have not the spirit of Christ, he is not Christs) and this Spirit gives him a spi-

The Preface.

spiritual eye, which an Heathen hath not; and yet this eye alone, can truly and kindly discern and see spirituall and heavenly truths. And for this spirituall eye, which the Christian hath from the Spirit of God, the Heathens and Mahometans may say among themselves of a Christian, as once an Heathen King said to his Heathen Subjects of Joseph: Can wee find such a man as this? a man in whom is the Spirit of God.

And that such Christians may abound, is the end of this work, which for ought I know

The Preface.

Socin.

know, hath not beene over-
wrought, nor thereby made
superfluous and unseasona-
ble for the present age. I
wish that fetching heavenly
knowledge from carnall
reason and humane wit,
have not made it too season-
able. Yet to turn men back
the more willingly from
this counter-course, I have
brought forth patternes of
some, who have taught and
professed a deniall of their
own wits and reasons, though
acute and excellent; and
have (as it were) quenched
their owne naturall lamps,
that they might get them
kindled above by the Father
of

The Preface.

of lights. Yea, thus did sundry of them, even in those times, when humane wit and reason had made too great a mixture with the mysteries of Divinitie. Yet then did God preserve the soveraigntie of his owne light in eminence and glorie, by the homage of these mens confessions, and submissions to that light. And if such high thoughts and imaginations (that commonly doe most exalt themselves against the knowledge taught of God) doe thus submit unto it, the lower should not be high when the higher are low.

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THE
H E A V E N L Y
A C A D E M I E.

C H A P. I.

*The great use and benefit
of the lower Academies.*

O U R Saviour
Christ having
made use of
many old things
of the Creation, to repre-
sent and insinuate many
new things of the Reg-
eneration, he inserts a posi-
tion

Matth. 13.

tion from his practice; therefore everie Scribe which is instructed to the Kingdome of Heaven, is like unto a man that is an Housholder, which bringeth forth out of his treasure things both new and old.

Whosoever then would expresse the best character of an heavenly Scribe, from whence should hee rather take it, than from the best patterne, lively set forth by the best and highest Teacher, who was that which hee described, and described that which hee was? And whereas
our

our actions must be guided by rules, he doth justly draw rules from his owne actions.

Having then so absolute, both a Patterne and a Teacher, let us boldly frame the character of our heavenly Scribe, to the shape both of this chiefe Doctor, and of his Doctrine. Accordingly wee will commend to our Scribe things both new and old (but the old first, because they are first) and after him who is Truth, will lay downe this true position; That toward the making of a learned Scribe,

Scribe, there is a great advantage to be gained by the gathering of old things into his treasure. The Scribe that wil be learned, may be a gatherer of old things; and so let him be. Let him gather into his treasure the things of Nature, yea gather a stock of them, and lay them up for his use, when he comes to the new. Let him know in a competent measure what is to be found abroad in the old Creation; yea, let him learne what is copied out of it by art and industrie, to serve him in the things of Regeneration.

tion: and if in this search he meet with the learning of the Ægyptians, he may carrie their jewels into his treasurie. Let an Heathen Logician or Philosopher, be his Gibeonite to cleave wood, and to draw water for his service in the Sanctuarie. Let the one divide, define, and order; and the other draw secrets from the depths of Nature, to serve the Lords servants in the Tabernacle. Let the precept and patternes of vertues, gathered from their doctrines and stories, serve for spurs and incentives to grace,

grace, to goe beyond the effects of Nature ; and for exprobrations when shee doth it not. And let the languages both of the Un-believer, and Mis-believer, serve for keyes to open to new men, those mysteries which the old men see not, neither doe open to themselves, though the keies be in their hands.

Such old things as these are earthly needles, that may draw in heavenly truths : They are earthly glasses, that may help our eyes to a clearer discerning of heavenly images : they may help to illustrate,

strate, to insinuate, to convince, and to gaine. By them the new man may be a Grecian to the Grecians, to gaine and convince the Grecians; and a Jew to the Jewes; to gaine or convince the Jewes; and all things to all men, to win some. And accordingly the most laborious Scholler of the greatest Master, though sometime rapt up into the heavenly Schoole, yet when hee is among the Jewes, he convinceth them by the Prophets received of the Jewes; and when he is at Athens among the Grecians,

Acts 16.
22.

Acts 17.
28.

ans, hee convinceth them also by their owne Prophets; even learned Heathens, by their Heathen Poet.

Lastly, this Scribe in the lower Academie, may improve the abilities of Nature, given him by the first and old creation. For these old things will grow by use and exercise, and likewise become excellent instruments in the new estate; there being no little use of understanding, memorie, & elocution, when they shall become new, and new things shall be added to them.

And

And thus the Scribe having gained in the lower Academie a large provision of these old things, hee commends the use of that Academy, which furnished him and his treasure with this provision: and himselfe is to be commended for one part of a perfect, and well instructed Scribe. And though there remaine yet a more excellent part, yet even to this part there wants not an excellencie, and consequently a great degree of praise and commendation.

B

CHAP.

CHAP. II.

The necessitie and eminence of the Heavenly Academie. And first, in point of knowledge.

THe learned Scribe being thus furnished with old things in the lower Academie, it remaines that he adde ^a new things to the old, so to be perfectly instructed according to the character stamped by our Saviour. To get these new things

a Docens
omnem
hominem
in omni
sapientia,
tam ex-
terna,
quam di-
vina: ve-
luti vir
quidam
fortis &

strenuus bellator ambidexter, per utramque
eruditionem in adversarios sese armans, per
utramque disciplinam vincit reluctantes.
Greg. Nyss. in Basil. fratris laudem.

hee

hee must ascend up, and get him into a new Academie; even to that Teacher of soules, whose chaire is in Heaven: for this highest Teacher both sheweth and giveth us many new things in this highest Academie. Among them wee will first take notice of a new knowledge, given by a new light and sight, created in the soule. For certainly, whatsoever wee may thinke of our skill and knowledge in other arts, gotten by the old and naturall understanding; yet if wee rest in

b Una-
quæque
forma in-
dita rebus
creatis à

this old and naturall understanding, wee are still short of the true and kindly ^b knowledge of Divinitie. Divinitie is a

Deo, habet efficaciam, respectu alicujus actus determinati, in quem potest secundum suam proprietatem, ultra autem non potest nisi per aliquam formam superadditam, sicut aqua non potest calefacere nisi calefacta ab igne. Sic igitur intellectus humanus habet aliquam formam, scilicet ipsum intelligibile lumen, quod est de se sufficiens ad quædã intelligibilia cognoscenda, ad ea scilicet, ad quorum noticiam per sensibilia possumus devenire. Altiora verò intelligibilia intellectus humanus cognoscere non potest, nisi fortiori lumine perficiatur (sicut lumine gratiæ vel prophetiæ) quod dicitur lumen Gratiæ, in quantum est Naturæ superadditum. *Aquin. 1.2.e. quest. 109. A. 1.* Qui sine lumine supernaturali Scripturas se intelligere arbitratur, sine alis & pennis volare contendit. *Savonarola de Simplic. Vit. lib. 5.* Qui ad lectionem sacrarum Scripturarum accedit sine lumine supernaturali, seipsum impediat, & irrideat, quia leget,

leget, & non intelliget, quod est frustra tere-
re tempus. Naturales enim scientiæ, per lu-
men naturale rationis, quod omnibus inest,
intelligi possunt: At scientia divinitus in-
spirata, non nisi divino lumine poterit appre-
hendi. *Id. præm. Expos. 1. in Orat. Dominica.*
Docet Spiritus Sanctus, non externo clamore
vocis, sed interna inspiratione & illuminatione
cordis; scribit enim Legem in corda nostra,
Igitur cum non alius Doctor & Rector Eccle-
siæ à Christo datus sit quam Spiritus San-
ctus, consequitur, quod hi soli vere docti sunt,
qui Spiritum sanctum habent. *Ferus in*
Joan. 14. Mentem Sancto Spiritu non reple-
tam Deum videre non posse: nisi quis cum
prolixa Dei gratia intelligere cœperit dicta
& facta Prophetarum, nihil ei proderit, quod
videatur voces eorum & opera proferre. *Iust.*
Mart. Dial. cum Tryph. Acutum ingenium
non conducit ad melius & facilius creden-
dum fide divina — Nam actus ejusmodi fi-
dei est supernaturalis etiam quoad substan-
tiam — Noster intellectus non elicit ejus-
modi actû, nisi juxta quantitatem & proportio-
nem luminis infusi, *Gonz. in 1. Disp. 72. n. 12.*

supernaturall science, and
therefore a supernaturall

light is needfull to the right discerning of it. He that seeth the things of Divinitie onely with a naturall light, doth not see divine things in the true, but false shapes: for these things have one shape in themselves, and another in him that thus doth see them. The facultie by which wee will truly and kindly behold an object, must have a fitnessse and capacitie proper and agreeable to that object. There must be some kindred and proportion betweene them; and that which seeth, and that which

which is seene must be
connaturall. Accordingly
if we will discern colours,
we use sight; if savours,
smelling; if sounds, hea-
ring. And for things of
the second intention, to
discerne them, we ascend
above Sense unto Rea-
son, and see them with
our Understandings. And
now proportionably if
wee ascend higher to di-
vine, heavenly, and spiri-
tuall mysteries, wee must
have a divine, spirituall,
and heavenly knowledge,
whereby to discern them.
For the ^c naturall under-

^c Quando
anima
nostra in-

telleſtualibus operationibus ad intelligibilia
B 4 movetur.

movetur, superflui quidem sunt sensibilibus
 sensus; sicut & intellectuales virtutes quan-
 do anima Deiformis facta, per unctionem ig-
 noti, inaccessibilis lucis luminis se immittit.
Dionys. Areop. de divin. nom. Lect. 9. Intel-
 ligibiles virtutes nostræ naturalis rationis
 superfluunt, quando anima nostra Deo con-
 formata immittit se rebus divinis, non immis-
 sione oculorum corporalium, sed immissione
 fidei; scilicet per hoc, quod divinum lumen
 ignotum & inaccessibile seipsum nobis unit &
 communicat. *Aquin. in Areop. locum.* Omnis
 virtus creaturæ naturæ habet terminos suos.
 Non enim potentia visiva potest aliud cogno-
 scere quam lucem & colores; nec auditiva
 præter sonos; nec intellectus noster potest
 naturaliter aliud intelligere quam naturalia,
 & ea quæ per naturalia quoquo modo cogno-
 sci possunt. Sicut ergo potentia visiva, de so-
 ris nullum potest dare iudicium, nec audi-
 tiva de coloribus, ita nec homo animalis, nec
 carnalis, qui caret lumine supernaturali, po-
 test de spiritualibus certum iudicium dare—
 Quia autem spiritualis habet lumen, quo su-
 pernaturalia cognoscuntur, potest de eis re-
 ctè iudicare. *Savonar. de simpl. vit. lib. 3.*
con. 6.

standing

standing doth perceive them no better than the eare doth the reason of sounds, or the nose the reason of smells; and summarily, than the senses do the things of the second intention. Surely the eye hath not scene, nor hath the eare heard these heavenly things: that is, neither meere naturall seeing, nor meere naturall hearing, can give us the true knowledge of them.

1 Cor. 2. 9.

Yea, the heart of man, that is, the naturall reason of a naturall man, doth not rightly discern them. But to know the things of

Vers. 14.

B 5 God,

God, there must bee a mind given from God; even a spirituall mind to discerne spirituall things. If a learned Mathematician will teach a child the secrets of his skill, hee must not onely give him his rules, but his understanding. Now there is infinitely more odds between the great Teacher of Heaven and the most rationall man on earth, than between the most learned teacher on earth and the lowest learner. Neither in this heavenly schoole, between the supreme Teacher and his earthly

earthly sehollers, is onely a difference of degrees, which I call a difference of quantitie, but also a difference of qualitie. For sithence the fall of man, the knowledge of man is growne carnall: his wisdome is a fleshly wisdome, and his understanding is growne heterogeneous, and of a different nature and temper; yea; not onely different and strange, but crosse to the divine wisdome and the mysteries thereof. Therefore the great Teacher of soules, seeing our need, according to that
need

d Novo
oculo, no-
va aure,
novo cor-
de, qua-
cunque
videri, &
audiri
possunt,
sunt per
fidem &
intelli-
gentiam
compre-
hendenda,
spitualmente
dicenti-
bus, audi-
entibus, a-
gentibus,

need, gives his Learners
and Disciples a new and
heavenly understanding,
to discern; and discern-
ing to approve as most
true and reall, divine and
heavenly objects. With
giving us the things of
God, hee gives a spirit to
discerne and savour the
things given us of God:
with the things of
Christ, hee gives us the
mind of Christ. And

Domini discipulis. *Clem. Alex. Strom. lib. 2.*
Caput Christus est; per illum enim videmus,
audimus, & loquimur. *Iren. lib. 5. cap. 17.*
e Nos spirituales sensum Christi habemus, id
est, participes facti sumus scientiæ Christi, per
acceptionem Spiritus sancti; & ideo anima-
les homines, vel Pseudo-Apostoli, nos judica-
re non possunt, qui sensum Domini habemus,
quem

quem illi ignorant. *Anselm. in 1 Cor. 2.* A
sancto Spiritu procedens illuminatio, quem
qui possident, possunt cum Paulo dicere, nos
mentem Christi habemus. *Basil. in Psal 48.*

now having gotten spiri-
tuall understandings, spi-
rituall things appeare to
us in their right shapes, &
seeme such as they are.
And while to those whose
teaching doth not ascend
above the earthly Acade-
mie, spirituall things are
things not scene, their in-
ward as well as their out-
ward eye not discerning
them; to the spirituall
man taught of God in the
higher Academie, they
are scene spiritually; and
hee seeth not onely that
they

they are, but what they are, and they are truly that which he seeth them to be.

CHAP. III.

A second benefit of the Heavenly Academie. The attaining of heavenly things after they are knowne.

Neither is there onely a new knowledge giuen us in the heavenly schoole, by which wee may truly and rightly see the things of God, but there is a new vertue infused to us, by wch we may receive

receive and enjoy them. If onely a light and sight had beene given us, by which wee may clearely see and know the excellent things which God hath prepared, but had no power to receive them, our sight & knowledge of them, might serve as a light, whereby to see their excellencie, and our owne miserie. For then should we only see an happinesse, from which our selves are excluded. But God, rich in mercie, and who worketh his works from end to end, teacheth the will

to receive, as well as the understanding to see. He gives not onely an eye to behold, but a hand to receive celestially riches. It is a poore and beggerly speculation, to know the richnesse of Mines, the preciousnesse of jewels, the value of pearles, and in the meane time, by having none of them, to suffer extremities of penurie and want. But our highest Teacher not only sheweth us the treasures of his Kingdome, but teacheth us to take them, and so maketh us truly and really rich. As they are
not

not in themselves meere words, and bare imaginations, but a realities, enduring riches, true and solid substance, which the heavenly Teacher by a new light discovereth to us: ~~so~~ neither are they presented to us as bare sights, shewes, and spectacles, but they are really made ours, by his teaching of our wils and affections to apprehend and receive them. Christ Jesus the precious Pearle of the Gospel, in whom are hid al treasures of blessednesse, anoynting our eyes with his oyntments, appears

a Prov.

3.14.

Prov.8.

18,19.

& vers.21.

Substantia

permanens.

peares to us as the fairest of men; and annoynting our hearts with his oyntments, fills our hearts with such love of him, that we are drawne to run after him; and running after him, wee overtake him, and overtaking wee are married to him: And being married to him, Christ our Well-beloved is ours; and if Christ be ours, all things with him are ours also. In him we have blessings of the highest nature, and more immediately flowing in to us from the Creator: remission of sins, peace
with

with God, communion
with God,conformitie to
God, a spirituall sonship,
an inhabitation of the
Spirit, an earnest of an e-
ternall inheritance, a joy
unspeakable and glorious,
a power of godlineffe,the
hidden Manna, fore-tasts
of blessednesse, the kisses
of Christ Jesus. Such
invaluabable treasures, and
glorious riches are taught
us,& given us by teaching,
when God is our Tea-
cher, & we are taught of
God. Whiles he calls on
us without with his out-
ward word, to open our
mouths wide, hee calls,
moves,

moves, and teacheth us within with his operative word, so to open them, that they are filled with these good things; yea with Himselfe, who is Goodnesse it selfe.

This is a lesson which is onely taught in the heavenly schoole; For none can come to Christ, but hee whom the Father drawes by his heavenly teaching: if wee ascend not up to the Heavenly Academie, and get up above the teaching of men, unto the teaching of God, our hearts will never thorowly learne this
lesson

lesson of happinesse. The
besenesse and sensualitie
of mans heart will lye
downe below the due
estimation, price, and love
of these pearles; and not
suffer it to open it selfe,
though it be to a Saviour
bringing blessednes with
him. It will not give a
messe of temporall profit,
preferment, or pleasure,
for an heavenly birth-
right, and a glorious in-
heritance. It will account
it the chiefe learning, to
learne some new promo-
tions, lands, and lordships:
and no wonder, for it
takes onely visibible things
for

for realitie, though these be but temporall, and perish with the using; and though the things not seene are an enduring substance for all eternitie. But the schollers taught in the schoole of Christ, account it their chiefe learning to learne, and by learning to receive Christ with his blessings and blessednesse; whom the more they thus learne, the higher are they esteemed and placed by their Master, who is Truth it selfe, in the schoole of blessednesse.

CHAP.

CHAP. IV.

*A third benefit of the
Heavenly Academie;
knowing by tasting.*

There is yet another eminent, and transcendent learning given us by our heavenly Teacher in his highest schoole, and that is, a mysterious and secret, yet an assured, evident, and exceeding delectable knowledge, arising from experience and taste. By the first teaching, we rightly saw the things of God presented to us by God. By the

the second wee were taught to receive and possesse them. By the third, after we have tasted those heavenly things whereof we were possessed, from this taste there ariseth a new, but a true, lively, and experimentall knowledge of the things so tasted. And indeed this is a knowledge a which no

a Sicut
mellis natura non

adeò verbo persuaderi iis, qui minimè sunt experti, quantum in ipso gustu cognosci potest; sic nec cœlestis verbi suavitas clarè præceptis, aut doctrinis tradi poterit. Non enim nisi veritatis dogmata, penitus probantes propria experientia, Domini bonitatem deprehendere possumus. *Basil. in Psalm. 33.* Accipe quod sentitur, antequam discitur; nec per moras temporum longa agnitione colligitur, sed compendio gratiæ maturantis hauritur. *Cyprian. Epist. 1.* Non potest aliter affectio

affectio cognosci, quàm experimentaliter, ab eo qui per eam afficitur; quam experimentalem affectionis cognitionem, non potest eam habens, in alterum verbis quibuscumque infundere, nisi similiter affectus sit alter ille, Quoniam solus novit (prout in Apocalypsi scribitur) qui accipit. Propterea vocatur Manna absconditum. Exemplis est perspicuum, in illo qui novit dulcedinem mellis solum per doctrinam, sicut Medicus sanus infirmitatis dolorem. Hæc autem dulcedo à gustante, hic dolor ab ægrotante, aliter & longè plenius cognoscuntur. *Gerson. de medit. cordis, cap. 4.* Primitiis Spiritus habentes, quid sit hoc absconditum Manna ignorare non possunt, quia hoc gustando, potius quàm legendo vel audiendo, didicerunt. *Thom. Camp. Ep. 1.*

art, eloquence, or expression of man can teach us. For even in natural fruits there are certain relishes, and, as I may call them, Idæa's and characters of tastes, which nothing but

C the

the taste it selfe can truly represent and shew unto us. The West-Indian Piney cannot be so expressed in words, even by him that hath tasted it, that he can deliver over the true shape and character of that taste to another that hath not tasted it. And yet have we other fruits, that by some kindred may seeme to counterfeite some lineaments of that taste. But no earthly things can in any degree give us the true taste of the heavenly ; but the heavenly are left to bee knowne by their owne taste.

taste. The Scripture therefore useth earthly things, that by them wee may ascend above them; and that not finding in earthly things what the heavenly things are, wee may ascend up to the heavenly things themselves, by tasting truly to know them. In one place we are told, That Christs love is pleasanter than wine; and in another, That the Lawes of God are pleasanter than honey: Here by the pleasantnesse of wine wee doe not learne the true shape of the pleasure of Christs love:

for this is another kind of pleasure, than the pleasantnesse of wine: Neither in the sweetnesse of honey doe wee truly see the sweetnesse of Gods Law; for it is a different kind of sweetnes which the soule tasteth in the Law, and the body tasteth in honey. Yea, the verie Manna it selfe which was visible, doth not give the true taste of the hidden & invisible Manna; but it is still hidden, except it bee knowne by ^b tasting, as

^b Gustate, inquit, & videte.

Profectò qui sacrosancta divinarum rerum disciplina initiantur, permagnificas ipsarum recognoscent gratias: & excellentissimam celsitudinem ac magnitudinem participatio-
ne

ne specularantes, cœlestia Divinitatis beneficia gratè laudabunt. *Dionys. Areop. Hier. Eccles. cap. 3.* Quare autem hoc nomen nemo scit nisi qui accipit? Videlicet, quia nominis hujus scientiam, non alienum extrinsecus documentum, sed proprium intrinsecus efficit experimentum. Inflati & tumidi sciant, ut sibi scire videntur, quantum volunt, sive quantum possunt, hujus tamen nominis scientiam consequi non possunt: Scriptum est enim; Hæc cogitarunt, & erraverunt, excœcavit enim illos malitia illorum, & nescierunt sacramenta Dei. Nemo ergo scit dignitatem, sive ingenuitatem nominis hujus, quo nominamur, vel fumus filii Dei, quantumcunque sciat, sive buccis sonantibus perstrepat (ut ille Aristoteles, sive omnes Aristotelici) relationem patris ad filium, sive filii ad patrem, nisi quem spiritus adoptionis regenerando Filium Dei Patris effecerit, & ipsa regeneratione, scientem hujus rei, doctumque suo tactu perfec-
rit. *Rupert. in Apoc. cap. 2.*

the new name is not
knowne, but by him that
hath it. Therefore the joy
of the Holy Ghost is in-

deed unspeakable as well as glorious ; because hee that hath it cannot so expresse it, that another who hath not felt it, may learn and know it. There is a taste in the grace and love of God, which no man can see but by tasting; and by tasting it may be seen. There is a peace of God, which passeth all understanding ; which though the understanding of him that hath it doe not fully comprehend, yet it doth in some measure apprehend and know the sweetnesse of it by tasting it. But the true knowledge
hereof

hereof cannot be delivered over by the greatest Doctor on earth in picture and representation. Therefore the high and heavenly Teacher (by the Psalmist) first calls on us to taste, and after to see, even to get that sight and knowledge which is gotten onely by tasting. By

c Ea quæ
in con-
templati-
one sancti
viri intuentur &
gustant,
nec scribi
possunt.
Savanar.
Proem.
Expos. 4.
in orat.
Dom.
Nunquā

aliquis intelliget verba Apostolorum & Prophetarum, quantumcunque illa resonet exterius, si non imbiberit affectum scribentium. Neque enim aliter conceptus eorum verborum in animo generabit. *Gerson. de Theol. Myst.* Innumerae sunt assertiones talium concordissimè dicentium Theologiam mysticam per experientiam intimam colligi, eam quoq; longè sublimiorem, & ultra quam dici valeat, iocundiorem, sapidiorem, & perspicaciorem existere supra ceteras cogitationes ab extrinseco venientes. *Id. ib.*

tasting the things themselves, God teacheth us to know what the things are; and the more wee know them, the more we shall love them; and the more wee love them, the more we shall taste them; and the more wee taste them, the more wee shall know them. And thus shall we run on in an^d endlesse

ā Et tradit prius mensuram claritatem, postea illis

sicut gustantibus lumen, & magis desiderantibus magis seipsum immittit, & abundanter superfulget, quoniam dilexerunt multum; & semper extendit ipsas ad anteriora. *Dionys. Areop. de Divin. Nom. Lest. 4.* Sic quædam circulatio attenditur, dum ex lumine crescit luminis desiderium, & ex desiderio aucto crescit lumen. Circulatio autem, secundum suam naturam, perpetua est; & sic semper divinum lumen extendit animas ad anteriora. *Aquin. in locum Areop.*

circle

circle of tasting, loving,
and knowing, which
growes still greater the
more we round it.

Let it also be observed,
that this knowledge thus
taught of God, doth give
such an assurance of un-
derstanding, concerning
the things thus knowne,
and doth so seale upon
the soule the truth and ex-
cellencie of them, that all
objections, trialls, and
tentations, cannot blot
out the stamp and char-
acter of this seale; but the
soule will still answer,
That against taste there
is no dispute. And with

the Apostles; wee cannot but testifie what we have seene, and knowne by tasting.

There is yet another knowledge taught by God in his heavenly schoole, which though it arise not from the verie taste of spirituall things, yet it ariseth from the soule, having soundly tasted of Gods Spirit, and being thorowly affected with it. When the soule is inwardly bedewed, and (as it were) written upon by the Spirit, there will arise from this writing, and the vertue of this heavenly

venly dew, an unknowne
kind of knowledge, which
cannot be taught by man;
yea e the man himsele

e Attende
in spiritu-
ali matri-
monio
duo esse
genera

pariendi: & ex hoc etiam diversas soboles,
sed non adversas; cum sanctæ matres aut præ-
dicando animas, aut meditando intelligentias
pariant spirituales. In hoc ultimo genere in-
terdum exceditur, & seceditur etiam à corpo-
reïs sensibus, ut sese non sentiat, qui verbum
sentit. *Bern. in Cant. Serm. 85.* Affectus cha-
ritatis Deo indissolubiliter inhærens, & de
vultu ejus omnia judicia sua colligens, ut a-
gat vel disponat exterius, sicut voluntas Dei
bona, & beneplacens, & perfecta dictat ei in-
terius, &c. *Idem de Nat. & Dign. Amor. Di-
vin. cap. 8.* Quanquam illi ipsi sancti aliquan-
do inter disputandum aliter locuti sunt, sicut
video omnibus accidisse, ut alii sint dum ver-
bis aut disputationibus intenti sunt, & alii
dum affectibus & operibus. Illic dicunt ali-
ter quam affecti fuerunt ante; hic, aliter af-
ficiuntur quam dixerunt ante. Ex affectu
verò potius quàm ex sermone metiendi sunt
homines, tam pii quàm impii. *Luther. de Serv.
Arb. cap. 53.*

that

that knowes it, cannot teach it to himselfe before he knowes it; but rather knowes it first without himself, & then teacheth it to himselfe by this knowing it. The soule being steeped and affected by the Spirit, this affection doth eruct, deliver, and speake to the soul hidden truths, which before shee saw not, nor could see by the meere magisterie of man without, no not of her owne man within. Yea, this teaching of the affection is sometimes so pregnant and powerfull, that
though

though the head being captivated by humane reason subject to error, or by the prejudice of education, doe hold and maintaine an evill tenet, yet the heart shall even then, by the Spirit, endite a good matter, contrarie to that evill error which the head maintaineth.

And no wonder; for if by the first writing in the heart at the creation (though now much blot-

f Ethnici
non cre-
dendo

credunt. *Tertull. de Carne Christi, cap. 15.* Magistra natura, anima discipula; quicquid aut illa edocuit, aut ista perdidit, à Deo traditum est, Magistro scilicet ipsius Magistræ. *Tertull. de Testim. Animæ, cap. 5.* Lucretius oblitus quid assereret, & quod dogma defenderet, hos versus posuit: Cedit item retrò
de

de terra quod fuit ante In terram : sed quod
missum est ex ætheris oris, Id rursus cœli ful-
gentia templa receptant. Quod ejus non erat
dicere, qui perire animas cum corporibus dis-
serebat. Sed victus est veritate, & imprudenti-
ratio vera surrepsit. *Lact. Instit. lib. 7. cap. 12.*

ted by the fall) yet there
are still some parcells of
an inward teaching, con-
trarie to that which the
head or wit of man, mis-
led by outward teaching,
doth maintaine : Then
much rather in the new-
writing of Regeneration
may be impressions of
truths, which may
breathe, break, and speak
out when the soule is
strongly heated, affected,
and animated by the Spi-
rit.

rir. And thus may arise
 up a new discoverie of
 truths not known before;
 yea, perchance contrarie
 to that which before was
 thought to bee knowne
 and accordingly belee-
 ved. And these doctrines
 of the Spirit in our selves
 and others, should be care-
 fully noted, and gathered
 into a treasure, by all that
 receive the love of the
 truth. For even among
 those that erre, such truths
 being found, they are pre-
 cious in themselves; and
 withall of undeniable au-
 thority against the errors

g In omni
 fere con-
 troversia

ab his ego provoco ad hos; sed ut illa mulier
 à Cesare

à Cæsare dormiente ad Cæsarem experre-
ctum——Illic veritatem oppugnare isti vo-
luerunt: hîc, veritas voluit se ipsa defendere.
Episc. Mort. Apol. part. 1. Lett Cathol. Cum
in quibusdam improbant, quod in aliis appro-
bant, in his accusantur, in illis contra se te-
stimonium dicunt. *Aug. contr. Episc. Parmen.*
lib. 3. cap. 4.

of those, by whom they
were uttered. And indeed
it may bee, the truths
which some inwardly
know and beleeeve, may
be imputed to them, ra-
ther than the errours wch
they outwardly recei-
ved, and doe outwardly,
and in a kind of externall
ignorance maintaine. But
howsoever, verie preci-
ous they are wheresoe-
ver they are found; and
verie

verie often oraculous
Decisions and Resolutions;
and may adde to the
stock of knowledge in
the lower schooles, who
cannot give this knowledge,
but may receive it
from the higher. For indeed,
not so much man
doth teach this knowledge
as God; who not
onely teacheth man without
man, but sometimes
more than without him,
because against him.

CHAP.

CHAP. V.

*A fourth benefit of the
Heavenly Academie;
Teaching to teach.*

THERE is yet a fourth excellence of the highest Academie, and it is this; That the Doctor of that Chaire teacheth men best to bee the best Teachers. And this being the scope of most of those that study Divinitie in the lower Academies; for this shoud^d they chiefly, though making use of the lower, passe up and ascend to the higher:
for

for the higher hath here-
in divers advantages a-
bove the lower.

Toward a generall dis-
coverie hereof, wee may
take notice, That Christ
Jesus when hee ascended
up on high, and received
from his Father all power
both in Heaven and earth,
did undertake the buil-
ding of his own Church.
And for the perfecting of
this holy building hee
sent downe gifts unto
men, by which they were
made able and skilfull
Builders. And no doubt
these are the best & most
able Teachers, whom
Christ

Ephes. 4.
7, 8, 11,
12.
1 Cor. 3.
9, 10, &c.

Christ the great Lord of the building doth enable to teach, and to build by teaching. And indeed if Christ hath enabled that number, which hee hath deputed for this building, how can any man thinke that hee is a fit and kindly builder, except hee be of that a number whom

a Tremo
potius

quam dico, ne in immensam abyssū abeat navicula, & desit spiritus. Da enim mihi navim vacuam, gubernatorem, nautas, funes, anchoras, omnia disposita, & nusquam esse spiritum venti, nonne tardat, omnis quantuscunque est apparatus, si desit operatio Spiritus? Ita fieri solet, licet sit sermonis ampla supellex, & mens profunda, & eloquentia, & intelligentia, & non adsit Spiritus sanctus, otiosa sunt omnia. *Chrys. de Spir. sanct.* In Theologicis veritatibus sciendis & colligendis, duo genera gratiarum per Christum agnoscere debemus: unum quidem quod per merita & gratiam ipsius habuerimus

buerimus principia nostræ fidei, ex quibus illas veritates colligeremus : alterum, quod ex illis recta ratiocinatione procedentes, mysteria nostræ fidei explicemus, & defendamus, & inde veritates Theologicas ad ædificationem Ecclesiæ probemus. Et hæc est gratia per Christum, de qua loquitur Paulus ad Ephes. 4. Dedit alios Pastores & Doctores. Hæc autem gratia dicitur à Paulo, donum prophetiæ, I Cor. 14. cum appellat Prophetas eos qui mysteria interpretantur. *Vasquez l. 2. c. 188. cap. 2.*

Christ hath thus enabled : The gifts which Christ gave, are those that should perfect the Saints, fulfill the worke of the Ministerie, and edifie the body of Christ. Wherefore the Giver of those gifts being gone up on high, let men also lift up their eyes on high for those

Ephes. 4.
12.

those gifts. And as the Disciples stayed in Hierusalem, untill they were endued with the power of teaching from on high: so let men that stay in the lower Academic, in their stay, earnestly seeke to receive a power from on high. Let them not wholly look downward, as if from thence they could receive the gifts that are given from above. Indeed looking downe, they may see the gifts that are come down upon others (though not upon themselves) and they may pick up the crums

crums that fall from the tables of these Masters: and making up these into loaves, they may give them to the hungrie. But it must needs be confessed, that this is a lower kind of abilitie in teaching, seeing that which lends to this must needs be the higher; the borrower here also being a servant, and therefore inferiour to the lender. And it seemes, that not so much these, as they that received those gifts from on high, doe build by these. But those that receive gifts from on high,
either

either take not all at the second hand, but somewhat at the first; or if they make use of things formerly taught by the gifts of others, they doe (as it were) quicken and enlive them by their owne gift, and so send them forth newly animated by the same Spirit which spake them. Yea, by this Spirit they often make them not onely to live, but to grow to a greater measure of light or heat, by enlarging them unto more instruction, or kindling them unto a more incentive excitation.

But

But if we will yet take a more punctuall notice of the excellencies of this heavenly teaching of Teachers, wee may take a more particular survey of some eminent abilities given with the gifts of the highest Teacher.

A first is, a spirituall and divine alight, given

a Ut in
Solis ra-

diis, tenuiores, limpidioresque substantiæ primæ, influente luce replentur, sicque exuperantem lucem in subsequentes Solis vice transfundunt: ita non sine periculo divinis in rebus quibusque, se aliis Ducem præstare præsumit, qui non per omnia evaserit simillimus Deo, & ab inspiratione judicioque divino fuerit gubernator declaratus. *Dionys. Areop. Eccles. Hier. cap. 3.* Sanctis Doctoribus ea quæ in sacra pagina continentur occulta, primum per divinam gratiam aperiuntur, quæ postmodum sive per ipsos, sive per alios, populis manifestè prædicantur. *Richar. de*

D

Sancto

*Sancto Victore in Apoc. lib. 7. cap. 10. Et nunc
& semper adhibendus sit Spiritus, per quem
solum Deus & intelligitur, & exponitur, &
auditur. Greg. Naz. Apol. Fug.*

2 Cor.
4. 6.

commonly in an eminent
and more than ordinarie
measure, to those that are
enabled and taught from
above to bee spirituall
Teachers. God who
commanded light to shine
out of darknesse, shines
in their hearts, to give the
light of the knowledge
of the glorie of God
in the face of Jesus
Christ. They receive
light, that they may
turne others from dark-
nesse to light, and shew
them the way of peace,
which

which by this light they have discovered. They have an *urim* from on high ; and a spirituall light and sight, by which they become eyes to the blind, and a light to them that sit in darknesse. The great Shepherd of soules, and Master of the highest schoole, doth not send out from his schoole the blind to guid the blind, that both may fall into the ditch, but hee makes shining & burning lights, that they which see them may not onely rejoyce in their light, but bee led by it to the enjoying of

D 2 the

the supreme & soveraigne light, in the vision of whom is perfect blessednesse. And hee that hath this light hath the key of knowledge, by which he can open the mysteries of salvation, and discover the counsells of God, and see the mind of Christ, and find out wonders in Gods Law. He pierceth into the inward veine of the word, and(as it were) lets it bloud, and causeth to spring from it a flood of doctrine: whereas the same word to another that hath not this light, seemes like the Rocke
whereof

whereof it was laid; *Shall I fetch you water out of this Rock?*

And the ^b doctrine flowing from this light of the Spirit, is most fit for spirituall building; * spirituall things being fittest for spiritual, because most connatural; yea, because it flowes from an infused gift (in a spirituall sense) it may be said to be most

* 1 Cor.

2. 13.

^b Multo nobilior est illa doctrina, quæ de sursum ex divina influentia manat, quàm quæ laboriose acquiratur

humano ingenio. *Thom. Camp. de Imit. Christ. lib. 3. cap. 30. Item cap. 44. Ego sum qui doceo hominem scientiam, & clariorem intelligentiam parvulis tribuo, quàm ab homine possit doceri. Cui ego loquor, citò sapiens erit, & multum in Spiritu proficiet — Ego sum qui humilem in puncto elevo mentem, ut plures æternæ veritatis capiat rationes, quàm si decem annis studuisset in scholis.*

D 3

c natu-

c Qui
gratiâ
Dei &
charitate
plenus est,
si verba
sua pro-
fert ab il-
la forma,
id est, à
gratia &
charitate
submi-

nistrantur, dicitur loqui à Spiritu Dei,
non artificialiter. Sed si careat gratiâ &
charitate, & verba justorum in medium
proferat, artificiosè dicitur potiùs loqui quàm
ex Spiritu Dei. Item, si artifices possent
sua artificialia opera facere naturalia, non
est dubium quod hoc facerent. Unde vide-
mus quòd conantur abscondere artem.—

Oratores & Poetæ, qui artem sequuntur pa-
rum orando profunt: similiter Prædicatores
qui arte utuntur, nullum fructum faciunt.
Sed Apostoli & alii Prædicatores, qui verba
protulerunt per Spiritum Dei, totum mun-
dum converterunt. *Savonar. de Simp. vita,*
lib. 3. concl. 1, & 2.

c naturall; and because
most naturall, most effe-
ctuell.

Secondly, from this
higher Academie comes
that abilitie of teaching,
which teacheth by do-
ing. There is a teaching
by word, and a teaching

by

by conversation; and if this latter be required of women, much more of those men, who are the Teachers and Fishers of men. They that teach by word onely, seeme to build with one hand onely; they that teach by word and example, build with two hands; but they that teach by word, and destroy by example, doe build with one hand, and pull downe with the other. And certainly, if they destroy what they build, they are great trespassers, and foolish builders. St. Paul shewes

1 Pet. 3.1.

D 4 him-

Phil. 4. 9.

himselfe a wise Master-builder, while hee makes himselfe a patterne of his owne doctrine ; and being a follower of Christ, calls upon his flock to follow him, as hee followes Christ. Hee calls upon them to do, not only what they have heard, but what they have seene in him : and see what followes such teaching, and such learning ; The God of peace shall bee with you.

And this teaching by patterne doth he deliver over to his spirituall posteritie ; for he calls upon

Timothy

Timothy his son (and by him upon his sons sons, even all the sons of *Timothy*) to bee a walking Word, and a visible Doctrine; even a patterne of Beleevers, both in word and conversation.

1 Tim. 4.

12.

2 Tim. 2. 2.

True it is, that the people should doe as the Teachers say, and not as they doe, when they say Christs spirituall words, and doe their owne carnall works. But such is the corruption of fallen man-kind, both in sight and affection, that in sight it rather lookes on outwardly-visible workes,

D 5

than

than inward, invifible, and
fpiritual words, and in
affection it is more apt to
follow carnall examples
than heavenly rules. And
this being a peftilence,
wherewith man-kind is
apt to bee infected to
death, how fearefull is it
to bring fuch a plague in-
to a flock ?

But on the contrarie, a
holy life joyned to found
doctrine, is a continuall
testimony and martyr-
dome of the doctrine.
Such a life commends the
doctrine to the beleefe
and love of men. It per-
fwadeth a possibilitie, and
fheweth

sheweth a facilitie of doing it. What we see done, we thinke may be done, and when wee see a patterne before us, we doe it much the more easily and perfectly. Now that Teachers may bee such patterns of light, inwardly burning, & outwardly shining, let them repaire to the Father of lights; who from this higher Academie, baptizeth with that fire which not onely kindleth light in the souls of his Messengers, but makes his Ministers a flame of fire. And, if thus kindled from above, with

Acts II.
24.

with holy *Barnabas*, they be good men, full of faith and the Holy Ghost, that which followed then, may bee hoped will follow now; Much people shal be added to the Lord.

Thirdly, the highest Schoole, and no other, teacheth the Art of Experimentall Divinitie, which being learned, doth give an excellence and Crowne to the abilitie of teaching. There is great oddes betweene an experienced, and a meerely-contemplative Captaine. And if the great Captaine of our salvation learned experi-

experimentall obedience by the things which hee suffered, and by his sufferings experimentally tasted and knowne, knowes how to take due notice; consideration, and compassion of those that suffer; how much advantage may we thinke is added to his Under-Captaines, by their experience in the Christian warfare? An heavenly Teacher, with *St. Paul*, having run the race of Christianitie, through honour and dishonour, through evill and good report; as unknown, & yet known;

2 Cor. 6.
8, 9.

as dying, and yet living ;
as sorrowfull, and yet al-
wayes rejoycing ; as ha-
ving nothing, and yet pos-
sessing all things : such an
one (I say) when he meets
with soules in the like e-
states of honour, or dis-
honour, and the other
differences incident to a
Christians life, he can pre-
sently out of his owne
experience draw forth
lessons of direction, re-
prooffe, or consolation:
yea, out of his owne ex-
perience hee can almost
fore-prophecie events,
and fore-tell issues out of
tentation. And indeed, as
in

in other states of soule,
so especially in the case
of a broken spirit, exper-
imentall Teachers have
an high & eminent advan-
tage. For such an one
lookes back to his owne
soule, and there reads the
storie of it imprinted by
experience, and from
thence tells the distressed
soule, both the crosse
which shee endures, and
the joy set before her.
Hee talks with the trou-
bled soule in her owne
language, having thorow-
ly learned it in this high
schoole of experience:
and when the grieved
soule

as dying, and yet living ;
as sorrowfull, and yet al-
wayes rejoycing ; as ha-
ving nothing, and yet pos-
sessing all things : such an
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and when the grieved
soule

soule doth but heare the Teacher speaking this language, she is received: yea, when she heares him speake so truely of the griefe, shee beleeves it is possible, and perchance likely, that there may bee truth in his comforts: yea, it is no small comfort to the distressed soule, by such infallible and evident descriptions, to find and heare one that hath beene in the like distresse wherein shee is now afflicted. For one of their greatestterrors ariseth hence, that none was ever in their case; and that the

the Almighty hath singled them out from all the world, to be the verie marks of his arrowes. Besides, when these men bring consolations for tribulations, they bring sure and sound ones; for they bring everie one of them with a *Probatum*. They can name the man that was cured by them, and say with the Psalmist; This poore man cryed unto the Lord, and thus was heard, comforted, and healed. With *St. Paul*, they comfort others with the verie same consolations wherewith

with themselves have
beene comforted of God.
Thus this skill of experi-
mentall Divinitie gives
an advantage of know-
ledge, and not of know-
ledge onely, but of confi-
dence to the Teacher; for
he sayes what he knowes:
and on the other side, it
gives an advantage of
trust and comfort to the
hearer.

But the inexperienced
man, when he comes to a
soule set on the rack of a
tortured conscience, and
there uttering the feare-
full expressions of a terri-
fied mind; this distressed
soule

soule is a Barbarian to him, and he is a Barbarian to her. She speakes what hee understands not, and he cannot speake to her in a language which she can comfortably understand. But this Teacher is often of the same opinion concerning this troubled soule, which Christs carnall kinsmen had concerning him; They sent out to lay hold on him, saying; Hee is besides himselfe. And no wonder, for they never saw sin in the true ugly shape of it; they were never upon mount Sinai, neither did they

Mark. 3.

they there heare the thunders and lightnings of the Law against sin; and therefore they are not like *Moses*, who did quake and tremble. Yea, this quaking and trembling is so strange to them, that they aske with wonder of these amazed soules: Why did ye skip as Rams, and tremble as little Lambs? To whom it may bee answered: It was at the presence of God on Sinai.

Againe, on the other side, when the time is come, wherein God calls out; Comfort yee, com-
fort

fort yee my people:
there is no balme in their
Gilead, there is no oyle
of joy in their lamps:
they have not had the
fore-going tribulations,
nor the following conso-
lations: Therefore if they
would give consolations,
they must bee borrowed
ones (like the axe of the
the young Prophet) and
not the verie same by
which themselves have
beene comforted of God.
Yea, commonly for want
of experience, they know
not the Crisis of a soule,
nor when the soule is vp-
on a turne, and is come to
the

the season of receiving consolation. They know not the houre of our Saviour, when hee is ready to turne the water of tears into the wine of consolation. And therefore such an one often misplaceth his spirituall physick, and gives restoratives to a soule not thorowly purged from the love of sin, or while the fit is upon the soule; when it were more fit to weepe with them that either doe, or should weepe; and by that agreement in weeping, to draw the mourning soule to a second agree.

agreement, even to re-joyce with him that re-joyceth. For this is the wisedome of a Teacher, experimentally taught from above; and this wisedome is justified, and in high estimation with all her children.

Fourthly, from the heavenly schoole descends a mightie, active, and maine advancement of teaching, and that is, a storge, or naturall affection, given to a Teacher. There is a gift of love infused by God into the heart of a Teacher, by which hee is taught of
God

2 Cor. II.
23, &c.

God to love his Flock ;
and this love inflameth,
constraineth , and teach-
eth him to teach. In St.
Paul we see deep impres-
sions, and powerfull ex-
pressions of this love:
yea, we see him as a man
all on fire with this love ;
so that for the love of
soules , wearinesse and
watching , hunger and
thirst, cold and nakednes,
perils and persecutions,
are all but as stubble in
his way ; and the fire of
love, wch hath eaten him
up , consumes them also,
and turnes them into no-
thing. He feeds his sheep
some-

sometimes at his owne costs, and with an holy symony buyes the work of his owne ministerie, and straines for an argument to approve it. For whereas hee might call himselfe a Labourer, and so might plead for the wages due to his worke, hee calls himselfe a Father, that thence hee may fetch a reason of providing for his children. Yea, he doth not expresse his love onely under this title of a Father, (though that character being well stamped on a Pastor, with the affections belonging

2 Cor. 12.
14.

E to

1 Cor. 3.
1, 2.
Hebr. 5.
11, 12.
1 Theff. 2.
7, 8.

to it, would make him actively and industriously carefull for the good of the flock) but he descends into the lownesse, and (as it were) the fondnesse of a Nurse: He softly handles and dandles, as a Nurse her children, and speakes halfe-words, low doctrines to them, when he sees they are not gone beyond milk, nor come to the digestion of stronger meat. Yea, hee is so fervently affectionate to them, that hee is willing to have imparted to them, not the Gospel of God onely, but his owne soule.

soule. And hee addes the reason ; Because they were deare unto him. Hence we learn, That it is the dearnessse of the flock, which is the maine spring that sets all on working. This is it which imparts the Gospel willingly, and not for constraint and lucre : This is it that makes a Teacher instant in season, and out of season : Briefly this is it which makes him with pleasure to undergoe all labours, even from the watching of one houre, to the imparting of his soule or life. So that if you exhort

a Pastor to visit the sick, you exhort him but to one dutie; if you incite him also to comfort the weake-hearted, you invite him but to two; but if you could give him love, you give him a Spring and Incentive, that would move him to these, and all other good duties. And this love is taught by the highest Teacher: for hee is Love in the Fountaine, and all Love besides himselfe, is a streame of this Fountaine.

But on the other side, where this Love is wanting,

ting, duties are not done at all, or they are done by pieces and starts; or they are done dully and coldly, and the doers of them are like the wheeles of *Pharaohs* chariots in the the red sea, they move verie heavily. The fire of love is out, by which being enflamed themselves, they should impart heat unto others; and the zeale is wanting, by which they should provoke many. They have not in them the affections of Fathers, and therefore their flocks appeare to them in the shape of
E 3 bastards,

bastards, and not of sons. Accordingly they often set them out, as some doe their base children to wanderers, and such as will take them best cheap: or if they give them any food, their hearts goe not with it, neither doe they care whether it doe them good, or they doe grow and prosper by it. And though perchance one of these may act the part of a Lover, yet commonly it will shew like an artificiall Scene; that only being for the most part proportionable, durable, and serious, which is naturall. There-

Therefore take such an one as *Timothy*, that naturally (and not artificially) cares for the Church, and there is no artificiall man that is like minded to him : for he takes care not only for some pieces, but for the whole estate of the Church. And hee works not pieces of Gods worke, but the whole work of the Lord; yea, hee works it, as *St. Paul* did; and how hee did it, wee have seene before. And if you will see the root of it, looke into his inside, and there you shall see the bowells of

Phil. 2.

19, 20.

1 Cor. 16.

10.

Phil. 1. 3.

E 4 Christ

Phil. 1.8.

Christ Jesus. The bowells of Christ Jesus, that often would have gathered Jerusalem, as a hen gathereth her chicken: the bowells of Christ Jesus, that accounted the gaine of soules to be his meat and drink: the bowells of Christ Jesus, that have in them the greatest love to the flocke: for greater love hath no man, than he that layeth down his life for his flocke. These bowells are in St. Paul: and therefore no wonder, if having received the bowells of Christ, by the spirit of Christ,

Christ, hee walke in the steps of Christ, while he walketh by the same spirit of Christ.

Behold then here the most excellent way, even the way of love, which teacheth the Teacher, & directs him into all the wayes of profiting his flock. And this teaching love is it selfe taught by the highest Teacher, whose name, and nature, & verie being is love; and by whom men are taught to love one another; He it was, that did put an earnest care of the Church into the heart of *Titus*; &

E 5 there-

1 Joh. 4.
16.

1 Thess.
4. 9.

2 Cor. 8.

16.

2 Cor. 7.

15.

therefore hee it was also,
that did put the bowells
of love into him, from
which issued this care.
And if thou hast the same
bowells, thy flocke will
be thy children, and thou
wilt be a father to them:
in their reigning, thou
shalt reigne; they will be
thy joy and thy crowne
now, and thy great rejoy-
cing hereafter in the day
of the Lord Jesus. Thou
shalt come to him, and
say; Behold, I and the
children whom thou hast
given me. And hee shall
say to thee; Well done,
good and faithfull ser-
vant,

vant, because thou hast fed, and loved these my lambs, thou hast loved me; and because thou hast gained many, rule thou over many Cities.

CHAP. VI.

Wayes and meanes of admittance into the heavenly Academie, and taking degrees in it.

BY that which hath been said it appeares, that there is a higher Academie as well as a lower; and that the higher hath some excellencies above the lower. True it is,

is, that though there be a difference, yet there must not necessarily follow a division: yea, much rather there should follow a conjunction; and hee that is in the lower, should strive to bee in both at once. And indeed this is a maine businesse of this worke, to conjoynethings which God hath not separated; and not to diminish, but to advance the lower, by lifting it up to the higher.

Now to ascend from the lower to the higher, there are certaine staires and steps, by which men
usually

usually goe up, and become Disciples and Pupils of the heavenly Teacher. A first step is that which should ever bee first in intention, though last in asscution; A right end. When wee come to God to bee taught, we must propose an end worthy of God; And surely none but God is an end worthy of God. A most perverse and base disorder it were, to make man the end of God; and much more confused and disorderly were it, to make God to serve man, in his service of some base
lust:

lust: for then may he not only say, Thou hast made me to serve with thy sins; but, thou hast made me to serve thy sins. Thou puttest God below thy sins, and puttest thy sins to be thy gods. And how canst thou expect that God should by his teaching give thee an excellence above others, when thou by his owne gifts doest intend to put, either his creature which hee hath made, or sin which hee made not, above him; and him infinitely below himselfe. Wherefore let not ambition make
a worldly

a worldly pomp (which thou hast renounced in thy Baptisme) nor the pride of life, and outward preferment, thy end; but account and propose God himselfe before thee, as thy highest preferment, exceeding great reward, and all-sufficient end. Neither make earth the end of Heaven, nor put the god Mammon in the place of the true God, neither seeke the gifts of his Spirit, that thou mayest make money of them. This is a right, and withall a most base symony, and therefore prepare

a Non cogito in Ecclesiasticis honoribus ventosa tempora transigere; sed cogito me Principi Pastorum omnium rationem de commissis ovibus redditurum.

Aug. Epist. 203.

pare thy selfe to receive the answer which was made unto *Simon* thy father ; Thou art in the gall of bitternesse, and bond of iniquitie ; and thou art verie unfit for a part and fellowship among the Disciples of the heavenly Teacher. Know that this high Academie is not a place for Prentices, therein to learn a trade and occupation for worldly gaine ; but the Teacher being the King of Heaven, hee teacheth his Schollers to be Kings ; even first to seek, and at last to attaine an heavenly

heavenly Kingdom. And earthly things are promised to be given as attendants upon this heavenly Kingdome. Therefore as as the Heaven is high above the earth, so let it be in thy thought and intention: make God thy end, who makes Heaven by his presence to be Heaven. Desire his gifts, to glorifie the Giver by thē here, and to be glorified by him hereafter eternally in his heavenly Kingdom. But if thou make earth thy heaven, and this world thy god; this false heaven, and false god after

ter a while will forsake thee, and the true Heaven, and true GOD, whom thou hast despised, will not receive thee. In the meane time expect no gift from God, except such as the Quails, which perchance may bring some food to thy lust, but leanness and judgement to thy soule. If with *Balaam*, thou lookest out for prophecies, that by them thou mightst gaine the wages of unrighteousnesse, though thou fall into a trance, and art enlightened, to make others see by thy light; yet thou

thou thy selfe art still a child of darknesse, and by thy light encreasest thy owne stripes; and being in the way of *Balaam*, art likely to come to his wayes end, even a death among the unrighteous.

Yea, seeke not the gifts themselves for themselves, neither make them their owne end. It is a pleasant thing for the eye of the body to behold the light of the Sun; but to behold a spirituall light, which shineth from the highest light, is farre more pleasant to a spirit: yet must a reasonable spirit

rit know, that to behold the highest Spirit himselfe, is the highest pleasure; and therefore these lower gifts of the Spirit are far more valuable, for shewing us by their light the way to the sight of the highest Spirit, than for the light it selfe by which they shew it.

Wherefore it remaines still, that God be proposed as the end of his gifts, whereof hee is the beginning. God was his owne end in the giving of them, and it is both thy durie, wisedome, and benefit, to have the same end which
he

he hath. If thou joyne with God in his end, it is most likely he will joyne with thee in the meanes, and in the increase of them toward his owne end. For God will not be wanting to his owne end, which were to bee wanting to himselfe. Therefore enlarge thy selfe as much as thou canst, in this intention of making God thy end, wherein the more thou increasest, the more it is likely he will increase his teaching of thee, and the degrees of his gifts in thee. And according to
thy

thy degrees of grace, shall be thy degrees in glorie: as thou hast sought him much in the gifts of his grace, so by them shalt thou find him much here, and much enjoy him hereafter in glorie.

CHAP. VII.

A second step: Deniall of mans wit and wisdom.

HE that will ascend up to the heavenly Schoole, there to be taught of God, must leave mans carnall wit and wisdom behind him, as *Abraham* left his Asses at the

the foot of the mount.
The wisdom of man,
saith *St. Paul*, is foolish-
nesse before God ; and
the naturall man discer-
neth not the things of
God : therefore if thou
endevoarest by thy na-
turall wit to discern
the things of God , thy
labor is employed rather
not to discern them :
thou mayest perchance
conceive , and after per-
ceive, bastard, mis-begot-
ten , and false shapes of
them ; but the things
themselves, in their true
shapes, thou doest not see
and perceive. The car-
nall

nall wit seeth the shapes which it selfe puts upon spirituall things, and not what they themselves do beare, and indeed appeare in, to a spirituall eye. And surely if mans wit see, and by seeing teach it selfe truly the things of God, what need were there of an heavenly Teacher? But because thou art naturally blind to the things of God, and they are onely spiritually to bee discerned, therefore must thou goe up to a spirit, to give thee a spirituall eye-sight, that so thou mayest spiritually discern

discernethem. And when thou goest up, to get a spirituall mind of the great Father of Spirits; remember to put off thy carnall wit and wisdom, which must be stript off before thou canst put on the other. The keeping of thy naturall and carnall wit, is the keeping of thy folly; and this folly will cast her owne colour on the things of God, and make them seeme folly to thee, or onely wise in that colour which that casts upon them. And this is a reason why the greatest wits doe stumble

F so

so often at the wisdom
of God, upon which they
behold the shape of folly,
of their owne setting on;
and why they fall into er-
rours, thinking to mend
Gods wisdom by their
wits; and why them-
selves, though professing
themselves wise, yet re-
maine fooles; even be-
cause they think and pro-
fesse themselves to bee
wise. While they think
their owne wits to be fit
instruments for the dis-
cerning of Gods wise-
dome, they not finding
his wisdom to be wise-
dome by their wits, they
censure

censure it to bee folly ;
and therefore goe about
to correct it, which is in-
deed to pervert it. In the
meane time it is the grea-
test folly, which puts the
shape and title of folly
upon the greatest wise-
dome, and goes about to
amend wisdom with
folly. And thus are these
wise men taken in their
owne wisdom ; for
their owne wisdom be-
comes a snare to them,
and makes them first, and
after takes them as fooles.
Yea, miserie and folly are
met together in them, and
that in a highest degree,

while they see not, but censure and reject the most wise mysteries of God, which offer and present to them salvation, and eternall felicitie.

Therefore let the heavenly Scholler put off his owne earthly and carnall wisedome, and goe up to God for a new Principle, even a new mind; by which hee may truly see and know the things of God. The new world of Divinitie must be begun in a man, as God began the old world, it must have nothing for a foundation; and when man
is

is nothing in himselfe, then God will begin to create, and make him something. This is that which *St. Paul* saith: Let him bee a foole, that hee may be wise. For indeed, that which thou thinkest to be thy wisdom, thou must put off, and make it vanish into nothing, being a foole in regard of that wisdom; and so thou shalt be made wise in the true wisdom. But this is not perfected at once. Therefore, as at thy first entrance into the heavenly Academie, thou must begin a deniall, and anni-

hilation of thy owne wit
and wisdomē; so after
thou art entred, thou must
strive to continue and in-
crease this deniall: for
though thou doe it with
and purpose put it off, and
deny it wholly at first;
yet in act it is not wholly
put off, it being part of the
remaining body of sin,
which hangeth so fast on,
that it cannot wholly bee
put off, untill man be dis-
solved. But thou must
strive to get ground of it
while thou livest; and the
greater thy naturall wit
is, the more must thou
strive. For the greater it
is,

is, the more apt will it be to see reasons by it selfe, and without Gods teaching, which will fall out too often to bee reasons against Gods reasons, and wit against Gods wisdom. And the admission of humane wit, against Gods wisdom, by some great wits, (that perchance first in purpose or profession submitted to the wisdom of God) hath beene the cause of many dangerous errors in the Church. I say, A mixture of mans wit with the Divine Word, hath bred Mules in Divinitie,

even confused, foolish, and mishapen errors. But let the learner in this high Academie lay aside his own sight, which is blindness, and get from his Teacher that eye-salve, which may give him spirituall discerning. Let him keep his wit in a perpetuall captivitie, and passiveness to the Spirit of God; and beware that by no meanes hee make that portion of Spirit which is in him, to suffer under the activitie of his owne carnall wit. But having received an eye from God, let him see
Gods

Gods matters with Gods eye, and so shall hee keep himselfe safe from error, and shall bee led into the truth. For a mind given of God, doth approve onely the truth of God. And though in this life of imperfection, no man have so much spirituall light, as to discerne all truth; yet the spirituall light, which every spirituall man that is taught of God receiveth, is sufficient for the discoverie, or discerning of so much truth, as may lead him like a streame to the Ocean and fulnesse of truth.

and blessednesse. And for a preparation toward this fulnesse, let him work out, and endeavour to perfect his owne emptinesse: for the more degrees hee gaires of this emptinesse, the more degrees shall he receive of Gods fulnesse; even of his teaching grace here, and his crowning grace for ever hereafter.

CHAP. VIII.

*A third step: Conformitie
to God.*

Likenesse drawes love,
and love causeth a
communi-

communication of coun-
sells : yea, love it selfe is a
likenesse to him who is
Love, and thus love from
love drawes a partaking
of secrets: when the heart
and wayes of man are a a-
greeable to Gods heart,
then the heart of God is
(as it were) great with that
affection which longs to
communicate. Shall I
hide the thing that I doe
from *Abraham* (saith the
Lord) seeing *Abraham*
both keepes the wayes of
the Lord, and will teach
his children to keep it?
The Psalmist also profes-
seth, that hee got many
degrees

a In quan-
tum ad
puritatem
conscien-
tiæ perve-
nit, quan-
tumcun-
que vo-
luntatem
suam mor-
tificando
animæ
conjun-
xit, seque
vnū cum
Deo fecit,
in tantum
spiritualia
cognoscit,
& Dei vo-
luntatem
intelligit.
Rich. de
Sanct. Viſt
in Cantic.
cap 7.

degrees of wisedome, by his walking with God in the Lawes of God, even by the conformitie of his heart and wayes to the heart and will of God. Thereby (saith hee) I am wiser than mine enemies, wiser than old men; yea, wiser than my Teachers. No doubt he had obtained his prayer of God; Lighten mine eyes, and I shall see wonderfull things in thy Law.

And as likenesse is it selfe a reason, that moves God to be thy Teacher, so it carries with it a second reason: Where is likenesse

likenesse and conformitie
to God, there is also a
covenant with God:
where the Law of God is
so written in the heart,
that by this writing the
heart is framed accor-
ding to Gods heart,
there is covenant be-
tweene God that wrote
this Law, and him in
in whom it is written.
God is; his ^b Father and
Teacher, and he is Gods
Son and Disciple. Hee
saith plainly, thou art his
son, and hee saith truely,

Jerem. 31.
33, 34.

b Pater
vos non
docuit,
quo modo
pötestis
me agno-
scere? o-
mnes re-
gni illius
homines

docibiles Dei erunt, non ab hominibus audi-
ent; Et si ab hominibus audiunt, tamen quod
intelligunt, intus datur, intus coruscat, intus
revelatur. *Aug. in Joan. 6, Tract. 26.*

(his

Gal. 4. 7,

24.

Esa. 54.

13.

Joh. 6. 45.

Psal. 25.

14.

(his promises are Yea & Amen) that thou art his Disciple, for he promiseth, that thou shalt be taught of God. And *David* upon triall, acknowledgeth the truth of this teaching, when hee saith; The secret of the Lord is with them that feare him; and his covenant, to make them to know it. Hee hath not onely made a covenant with them, but hee makes them to know it; he doth both give it, and teach it.

Thirdly, there is a friendship between those that are conformed unto God,

God, and God to whom they are conformed. *Abraham*, the father of the faithfull, was called the friend of God; and the faithfull children of *Abraham* are also called his friends. God is no complementer, and therefore if hee allow them the terme, hee allowes them also the truth of this friendship. Yee are my friends (saith our Saviour) if yee doe whatsoever I command you. Now wee know that a friend will tell a friend his counsells. So saith our Saviour, Because yee are my

Joh. 15.
15.

my friends, therefore whatsover I have heard of the Father, I make knowne unto you.

Fourthly, there is a marriage between Christ and his Church, the Church in this marriage is one spirit with him, as in naturall marriages two are one flesh. And if there be such a marriage, there is also a marriage-love betweene them. Now marriage-love doth communicate counsells: and it is so hard, if not impossible, for marriage-love to deny such a communication, that the woman

man who could onely
make her challenge upon
a counterfeit shape of
marriage, yet thinks it fit
to object this question:
How canst thou say that
thou lovest me, when thy
heart is not with mee?
And why is not his heart
with her; Because hee
doth not tell her his
counsell: even such
counsell, as being told,
may endanger his libertie
and life. But Christ, the
best husband, having gi-
ven his life for his
Spouse, and himselfe to
his Spouse in a sacred
union, how shall hee not
with

with his life and himselfe
give her his counsell al-
so? It is his owne word:
If the wives be ignorant
or doubtfull, let them
aske their husbands.
Herein hee implyeth,
That if the wives doe ask
their husbands, they be-
ing asked should be wil-
ling to teach their wives.
Surely, if Christ require
this willingnesse to teach
in lower and meaner hus-
bands, whose knowledge,
yea whose love cannot be
here in perfection, will
not this husband, who is
light it selfe and love it
selfe, teach his owne wife
bv

by this most perfect light, and from this most perfect love? Yea certainly, in the bed of love he will not onely tell her the words of his counsells; but by a sacred union (being one spirit with her) hee will make her to see the counsells of his words: hee will give her an inward and spirituall eye, to see the inward riches and realities of his counsells. So that whereas the world cannot see the wisdom of God, and the precious things contained in it, for the mysterie; the Spouse
by

1 Joh. 2.
20, 27.

Ephes. 1.
18, 19.

by this new light, looking within the veile of the mysterie, shall see the wisedome of God, and most excellent treasures contained in it, presented and offered by it.

Wherefore that God in Christ may bee thy Teacher, study this conformitie to God, which by likenesse, by covenant, by friendship, by marriage-love, may draw him to teach thee: And first put off the old man, corrupt with deceivable lusts, which cause in thee a deformitie, yea, an enmitie against God. The
uncir-

uncircumcision of the flesh hath in it a contrarietie to God and his wisdom, and makes thee adverse to Gods teaching, and God unwilling to teach thee. It is also a veile upon the eye of thy soule, & hides thy sight from his light, & his light from thy sight. And untill a spirituall circumcision doe take off this veile, thou art in the schoole of the Prince of darknesse, and art not yet teachable by the Father of lights. But if this veile of the old man be first removed by mortification, & thou shalt

shalt in the second place put on the new man, wherein is the image of God (light agreeable to his light, and a love of him who is Love, and of that which hee loves) then God will delight in thee, as a father in the son that resembles him; and as a father his son, he will delight to teach and nurture thee. If thou keep this image cleare, that God may see his face in it, he will therein also see his covenant, and seeing his covenant, hee will take thee for his friend, yea, for his spouse; and by all these,

these, as by so many
cords of love, hee will be
drawne to teach thee.
Being thus pure in heart,
thou shalt see God: thou
shalt see him here guiding
and teaching thee, and
hereafter in presentiaall vi-
sion eternally blessing
thee.

CHAP. IX.

*A fourth step: Conver-
sing with God, and di-
ligent comming to his
Schoole.*

HEE that will bee
taught of God, must
come

a Deus
Trinitas,
Pater, &
Filius, &
Spiritus
sanctus
veniunt
ad nos,
dum veni-
mus ad
eos. Veni-
unt subve-
niendo,
venimus
obedien-
do; veni-
unt illu-
minando,
venimus
intuendo;
veniunt
implendo,
venimus
capiendo,
ut sit no-

bis non extranea visio sed interna: & in no-
bis eorum non transitoria mansio, sed aeterna.
Aug. in Joan. Tract. 76.

come diligently to his Teacher, and meet him, where & when he useth to teach. Now he teacheth both publicly in the great Assemblies, and privately in the little Temples and Sanctuaries. In the great Congregation his Spirit meets thee in the ministerie of the Word, and in the seales of that Word, and offers to write that Word in thy heart; so that thou mayst see it plainly to be the wisdom of God, and mayst see in it the

wonder-

wonderfull things of
 God. Thou shalt see in
 the Word, the mysteries
 which hee teacheth thee;
 yea, thine eyes in it shall
 see ^bthe Teacher him-
 selfe; for therein shalt

Gal. 3. 1.
 b Sermo-
 nem con-
 stituens
 vivificato-
 rem, quia
 spiritus &

vita sermo, eundem etiam carnem suam di-
 xit; quia & sermo caro erat factus; proinde
 in causam vitæ appetendus, & devorandus
 auditur, & ruminandus intellectu, & fide di-
 gerendus. *Tertull. de Resurrect. carn. cap. 37.*
 Quibus tantum manifesta facta est passio e-
 jus me prædicante, ut eum ante oculos ve-
 stros pendere putaretis. *Primas. in Gal. 3.* Hoc
 quod modo loquimur carnes sunt verbi Dei,
 &c. Ubi enim mysticus Sermo, ubi dogmati-
 cus & Trinitatis fide repletus profertur ac so-
 lidus, &c. hæc omnia carnes sunt verbi Dei.
Origen. Homil. in Num. 23. Illuxit ergo in
 cordibus nostris, ut & nos luceamus vobis, ad
 hoc ut percipiatis illuminationem scientiæ
 claritatis Dei, in facie, id est, cognitione Jesu
 Christi; quia per faciem unusquisque cogno-
 scitur. *Anselm. in 2 Cor. 14.*

G

thou

thou see Christ lively
set forth, and offering
his flesh, his humani-
tie, yea himselfe, both
God and man, unto thee.
Such sights mayst thou
see in this great Schoole
of God, being enlighte-
ned and taught by his
Spirit, which Spirit is a
companion of the Word,
by the vertue of the New
Covenant; and by this
Covenant we may claime
and expect it from God.
Therefore is the New
Covenant called, The
Ministerie of the Spirit, in
an excellencie above the
Law, which was called,
The

The Ministerie of the Letter. And it is such indeed as it is called: for while *St. Peter* taught the word to *Cornelius* and his friends, the Spirit accompanied the Word, and fell on them that heard it. *St. Paul* also calls up the experience of the Galatians for a witnesse of this truth; Received yee the Spirit by the works of the Law, or by the hearing of Faith preached? And indeed if this truth thus covenanted by God, and actually made good by him, were accordingly beleeved, re-

Gal. 3.

sted on, thirsted after, and expected, God should bee more often heard speaking spirit and life with his Word, in the inward eare; and the Word should not dye so often in the outward eare, or carnall heart for want of this Spirit. It is an unvaluable losse, that men doe so much divide the outward Teacher from the inward, & rest on the former, without respect to the latter. Whereas when wee goe to the outward Teacher, which is man, wee should set our eyes and hearts chiefly on the inward

inward Teacher, which is God: wee should challenge him upon his covenant and promise, saying and praying; Remember thy promise to thy servant, wherein thou hast made him to hope. And therefore speake Lord, that thy servant may heare; for without thy speaking, thy servant cannot heare. Hee may heare the outward sound of the Word in his eare:

c Possunt
quidem
verba so-
nare, sed
spiritum
non con-

ferunt: pulcherrimè dicunt, sed te tacente cor non accendunt. Literas tradunt, sed tu sensum aperis. Mysteria proferunt, sed tu reseras intellectum signatorum. Mandata edicunt, sed tu juvas ad perficiendum. *Thom. Camp. De Imit. Christ. lib. 3. cap. 2.*

G 3

but

Deut. 29.
1, 2, 3.

Esa. 42.
19, 20.

but he cannot heare the inward sense and power in his heart. The outward Israel had seene the great wonders of God upon Ægypt, they heard the thunders on mount Sinai; yet neither did they see those wonders, nor heare those thunders. And *Moses* tells them how it came to passe, when hee saith; The Lord hath not given you eyes to see, and eares to heare untill this day. They thought their own eyes sufficient to see, and their own eares to heare; and resting in this insufficient

cient sufficiencie, God
left them to it ; and so
they did neither see nor
heare : for Gods works,
wonders, and voyce, can
onely kindly and truely
bee seene and heard, by
eyes and eares given of
God from Heaven.

Know therefore thy
owne insufficiencie, yea,
the insufficiencie of the
best Teacher in the world
(for who is sufficient for
these things ?) to teach
thee inwardly, what hee
teacheth thee outwardly ;
and know that the suffici-
encie of inward teaching
comes onely from God.

2 Cor. 2.

16.

2 Cor. 3.

5, 6.

G 4 There-

Therefore while thy outward eare expects the outward word of the outward Teacher, let thy inward eare expect the inward teaching of the inward and highest Teacher. For^d thus only may the planting, though of *Paul* himselfe; and the watering, though of *Apollon*, be made something, even when God gives an increase, which

1 Cor. 3.

6, 7.

d Intuere

quam

cautè il-

lum de se

humilia

sentire

moneat.

Non ait,

Ne fortè

possis: sed

quid? Ne fortè det illi Deus resipiscere; ut

si quid fiat, ad Dominum cuncta referantur.

Tu plantas, tu rigas, Ille seminat, & fructus

parere facit, atque ad Incrementum perducit:

Nunquam igitur ita simus affecti, ac si ipsi

cuiquam persuaferimus, etiamsi ille nobis

obaudiat; sed ad Deum referamus omnia.

Chrysost. in 2 Tim. 2.

other-

otherwise are nothing. And being thus inwardly taught to profit and increase, thou art taught according to the New Covenant; for thou art taught of God. Come therefore diligently to this schoole of his, where hee useth thus to teach, beleeve his Covenant, and take it by beleeving.

And secondly, That thou mayest the better beleeve and take it, hee hath given thee seales of the New Covenant, by which the New Covenant is presented unto thy faith, sealed and confirmed.

firmed. By this confirmation and sealing, thy faith should be increased, and by the increase of thy faith, thy union with Christ Jesus, the Mediator of the New Covenant, will bee increased; and by the increase of this Union there will bee an increase of the Spirit (the promise of the New Covenant) which knoweth the things of God, and which will shew them more unto thee, the more it is in thee. When thou wast baptized into Christ, thou didst put on Christ; and when thou eatest

eatst the spirituall meat,
and drinkest the spirituall
drinke in the Eucharist,
thou doest put him on
more and more. Thy be-
ing in Christ, even thy
new being, which thou
receivedst before, thou
doest now feed and nou-
rish, and bring forth into
manhood. And as thou
growest into manhood,
thou knowest by the A-
postles reason, thou art
enabled to grow in know-
ledge, to be more skillfull
in the word of righteoun-
esse, better to discern
good & evil, & to digest
the stronger meat of di-
vine

Heb. 5:12,
&c.

Ephes. 4.
14.

vine mysteries. As wee grow up in our stature in Christ Jesus toward a perfect man, we leave our childish knowledge behind, and grow up to him in all things (& therefore in knowledge) which is the head, even Christ. The head is Wisedome it selfe, and they that grow in him grow in wisdome, and still take higher degrees in the heavenly Schoole, under this highest and most heavenly Teacher.

Thirdly, seeing God teacheth thee by his Spirit, and he is the Giver of
the

the Spirit, by which hee teacheth thee; goe to the Giver himselfe for this gift. Goeto him by prayer, and goe to him publikely in the house of prayer, and there joyne with the Church in prayer, for the Spirit which hee hath promised to his Church. The uniting of many hearts and voyces in one petition, makes it the stronger and more powerfull with God. And it may well be, that when thou joynest with the Congregation in prayer, thou mayst joyne with some, who shall not
only

only double the strength of thy prayer, by an equall strength of Spirit added to thine, but by a double portion of Spirit, exceeding thine. And so by this joyning of stocks in publike prayer, thou mayest bee a double gainer, both while thou art a partaker of many prayers, and while thou art partaker of some more powerful than thine own. And indeed Christ would not have spoken of two or three gathered together in his Name, except there had beene some benefit and advantage in this gathering

gathering together, and in two or three above one.

Therefore let us especially expect him as he hath promised, to be present where two or three are gathered together.

Now we know that Christ is present with his Church by his Spirit, even that Comforter which leadeth into all truth. And accordingly

Acts 4.31.

wee find, that when the Church was united in prayer, they were filled with the Holy Ghost.

And because Christ is present with his Church by this Spirit, to the end
of

of the world, illuminating and teaching both Pastours and people ; our Church prayeth for the Pastours , That God would illuminate them with true understanding and knowledge of his Word : and for the people , That God, who taught the hearts of faithfull people, by the light of the Holy Spirit, may give us by the same Spirit, to have a right judgement in all things. Joyne then with the Church, in the offering up, and receiving downe of such petitions; and doe not by dividing thy

thy selfe from the offering, divide thy selfe also from the receiving. But for so precious a gift as the Spirit, make thy prayer as powerfull as thou canst; and more powerfull mayst thou make it, if thou get more power joyned together by a Communion of Saints.

Seeke God also by private prayer for this gift of the Spirit, which Christ himselfe hath taught, yea proved by undeniable arguments, that God will give to them that aske it. And the experimentall truth
of

Luk. II.
13.

e Oremus
Dominū,
—ut in
Spiritu
Sancto
conside-
rantes
quæ per

Spiritum scripta sunt, & spiritualibus spiritualia comparantes, dignè Deo, & Sancto Spiritui qui hæc inspiravit quæ scripta sunt, explicemus. *Orig. sup. Numer. Homil. 16.* Et nunc & semper adhibendus sit Spiritus, per quem solum Deus & intelligitur, & exponitur, & auditur. *Greg Naz. Orat. 21.* Assit Dominus; assit & viribus & mentibus nostris. *Aug. in Psal. 147.* At tu votis & precibus tibi ante omnia lucis portas aperiri opta. Neque enim ab aliquibus perspiciuntur atque intelliguntur, præterquam si cui Deus & Christus ejus concesserint intelligentiam. *Iustin. Mart. Dial. cum Tryph.*

that

that the Fathers in their Homilies and Expositions, doe often interrupt their preaching with praying; and in prayer seeke to bee enabled by the Spirit for preaching. But come to God with faith; for the promise runs thus, That whatsoever we aske beleeving, we shall receive: Come also with fervencie; for Christ hath taught us, That what friendship cannot doe, yet importunitie may obtaine: And it hath beene tried by the Canaanitish woman, and many others since her time, That where

Matth.
22.22.

Luk. 11.3.

where a denial will not be taken for an answer, there the answer hath been turned into grant. And the more to encourage us to importunitie, for the obtaining of this grant of the Spirit, let us take notice first, That God doth chiefly like those prayers that are made for the Spirit. God is a Spirit, and as, because hee is a Spirit, hee likes best that worship, and those prayers, which are made by the Spirit, so doth he highly love those Prayers which pray for the Spirit, by which such agreeable and accep-

acceptable prayers are made. Secondly, God hath abundance of Spirit, and this abundance and fulnesse of Spirit hath he delivered over to his son Christ Jesus, whose humanitie is *uber Deitatis*, The Brest of the Deitie. And as wee all must receive from the fulnesse of this Brest, so this Brest being full, is most apt to give, and therefore most willing to meet with those, that are most desirous, and thirstie to receive. It delights to be drawne, yea, to be pressed by importunitie, and is
not

f Legendo
& rumi-
nando, sic-
tiam purè
Dominū
largito-
rem bono-
rum om-
nium de-
preceris,
omnia
quæ cog-
nitione
digna
sunt, aut
certè plu-
rima, ipso
magis in-
spirante,
quam ho-
minum a-
liquo
commo-
nente,
perdisces.
Aug. Ep.
120.

not onely pleased, but (as it were) eased, when hee meets with an hungrie soule, and a mouth opened wide, that hee may fill it.

Lastly, joyne f meditations with thy prayers. As prayers sometimes do kindle thy meditations, so sometimes meditations may kindle thy prayers. While I mused (saith the Psalmist) my heart waxed hot: For meditation doth stir, and blow away the ashes, even earthly and carnall thoughts, and kindles the fire of the Spirit. The soule of a Saint

Saint is a little Sanctuarie, or Temple, where God dwells by his Spirit; and this Spirit being sought to in this Temple by the servants of God, hath given them many times divine answers and resolutions. So hath this little Temple beene turned into a Schoole, where the soules of men enlightened have seen more than seven men upon the Watch-Tower of humane speculation. And when thou goest to this Schoole, let meditation purge thy soule from carnall drossinesse, and fire it
into

g Beata
anima,
quæ est
instar do-
mus Jaco-
bi, in quâ

into a spirituall puritie.
Let this spirituall fire
burne away that corpore-
all grossenesse, which en-
tertaines and makes ^{the} car-
nulla simulachra, nulla effigies vanitatis.
Ambr. de Fuga Seculi, cap. 5. Quante fois qu'il
se resouviendra de Dieu autant de fois estant
libre & deschargé de formes de toutes crea-
tures, il pourra legerement monter, au Cœur
Haut, comme la Meiche d'une chandelle en-
cores fumante, quand elle est presentee au
dessus de celle qui est allumee, la flamme
descendant incontinent au long de la fumee,
s'attache a la Meiche encores tiede, & l'allu-
me. *Harph. Theol. Myst. lib. 3. part. 2. chap. 9.*
Sentio per occultas gratiæ rimulas, quia ta-
lis, & talis est anima tibi intimè unita; & sic
ei locutus es. Illa tacet ab omnibus sensibili-
bus, & tu loqueris ei in Spiritu de invisibili-
bus. *T. Camp. Solil. cap. 10.* Eripe distractum
& captivum animum ab omnib⁹ concupiscen-
tiis & corporalibus imaginibus, ut teipsum
in meipso illuminata ratione inveniam, qui
me ad tuam pretiosam & incorruptibilem fe-
cisti imaginem. *Idem de Discip. Clausul. 4. 4. 3.*
nall

nall and bodily images.
Let the glasse of thy soule
bee cleansed, and made
spiritually pure, that it
may be fit to entertaine a
pure spirit, and those spi-
rituall sights, which the
Spirit shall present unto
it. And being thus pure
in heart, thou shalt see
God in thy soule. Hee
who is light shall shine
into thy soule, and by this
light the face of thy soule
shall shine, as the face of
Moses on the mount. In
his light thou shalt see
light, and by this light
shalt thou see that which
all the naturall light in the
H world

world cannot shew thee. God who commanded light to shine out of darkness, will give thee the light of the knowledge of the glorie of God in the face of Jesus Christ. And when the light of this knowledge doth appeare, then know that thy Teacher is neare. Then stand on thy Watch-Tower, and heare what hee teacheth thee, and see what hee sheweth thee. A lesson of this ^h Teacher, and

^h Si tam
magnum
est, tamq;
jucundum
(ut exper-
ta loquar)
spirita-
les viros audi-
re, & do-
ctos adeo
Doctores
Veritatis

habere, quanto majus, quantoque jucundius
ab ipso Deo quotidie discere, quotidie didi-
cisse? Beatus homo quem tu erudieris, Do-
mine, & de Lege tua docueris eum. *Rich. de*
Sanct. Viſt. Serm. de Spiritu Sancto.

of

of this teaching is the best learning, and makes the best Schollers, because taught in Gods, that is, in the best Academie.

Yea, sometimes in a minute thou shalt see that by this teaching, which thou canst not attaine in many yeares by humane teaching, or thy owne study, labour, and industrie. Therefore whatsoever time thou bestowest in study, be sure to set apart some time, wherein to study the Holy Ghost, who sitting in his chaire of grace, teacheth his Schollers inwardly to see

H 2 those

those divine and heavenly truths, which may advance thee in the way to heavenly glorie.

CHAP. X.

An applicatorie and cautionarie Conclusion:

THe excellencie, necessitie, and utilitie of the Heavenly Academie being discovered and seene, the judgement is easily led to give sentence, That it is good for us to be there. And it is a good ambition, not to stint & stop our selves in the lower Academie, but
to

to ascēd by it to the higher. It is a good ambition, because a spirituall one, which desires to get up to the highest Teacher, who is also the highest Spirit, and who alone teacheth his Schollers to see spirituall truths, with a spirituall eye. Yea, hee not onely makes the eye to see spirituall things, but gives to his Disciples the excellent spirituall things which they see: And then also by giving them to be tasted and enjoyed, they are yet better knowne and seene, even so seene as no man

can see, but hee that hath them, and hath tasted them. Hee also teacheth his Schollers to bee the best Teachers; and which is best of all, he teacheth them to attaine a Kingdome; and which is the Crowne of this Kingdome, to see the Teacher himselfe in a beatificall and eternall vision.

Strive therefore to get up to this Heavenly Academie, and as seriously as thou intendest it, so diligently use the meanes that advance thee to it, and in it. Let him who is thy Beginning be also thy
End;

End ; and propose not thy selfe as thy own end, much lesse that which is inferiour to thee ; neither make base creatures the end of thy selfe, and of thy highest Creator, and heavenly Teacher. Get out also from thine owne wisdom (a verie bad Teacher of heavenly things) and give thy selfe wholly from it, unto that Teacher who is Wisdom it selfe. And that thy heavenly Teacher may delight to teach thee, get and encrease that likenesse to him, and conformitie with him, which

may make a love and
friendship betweene him
and thee. Come often
to his Schoole, and
wheresoever thou hast
newes of his teaching,
there desire to meet him
with thy learning.
Though *Martha* bee
troubled with many
things, many busineses,
yea, many humane Tea-
chers; yet with *Marie*
doe thou chuse the better
part, and desire to sit at
the feet of thy heavenly
Teacher. And if any
thing hinder thee for a
while (for sometimes the
the gathering of fruit
may

may deferre the dressing
of the root) yet returne
eftsoones to thy Teacher,
and meet him in some of
his Schooles. And what-
soever hinder thee, take
heed that it bee not care-
lesnesse of thy Teacher,
nor a fulnesse of his tea-
ching; for if thus thou
withdraw thy selfe from
him, thou wilt fall back in
thy learning, and not be-
ing watered by the dew
of his teaching, thou wilt
grow drie in the root, and
therefore must needs wi-
ther and decay in thy
fruits.

But that thou mayest

H 5

not

not be mistaken, concerning the true heavenly teaching, nor the use of it, take with thee some cautions. First, do not mistake a teaching of thine owne for an heavenly teaching; neither set thine owne imagination in the Celestiall Chaire. This hath mis-led many into many and great errors, whiles being taught by the strength of their own imaginations, they have thought themselves to be taught of God. And indeed many times, as errors do thus come from the strength of humane
appe-

apprehension, so their
prosecution doth favour
of this strength, and
shewes from whence
they come; for too often
opinions are headily nur-
sed into schismes and di-
visions, as they were hea-
dily brought forth; the
same flesh that was the
mother, being also the
nurse. But the wisdom
from above being first
pure, and then peaceable,
such are they also, who
are kindly taught by that
wisdom. Wherefore to
trie thy teaching, whe-
ther it bee of God, first
try whether it bee pure,
that

Jam. 3. 13,
15.

Ver. 17.

not be mistaken, concerning the true heavenly teaching, nor the use of it, take with thee some cautions. First, do not mistake a teaching of thine owne for an heavenly teaching; neither set thine owne imagination in the Celestiall Chaire. This hath mis-led many into many and great errours, whiles being taught by the strength of their own imaginations, they have thought themselves to be taught of God. And indeed many times, as errours do thus come from the strength of humane
appre-

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prosecution doth favour
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dily brought forth; the
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trie thy teaching, whe-
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that

Jam. 3. 13,
15.

Verf. 17.

Psal. 12. 6.

Esa. 8. 20.

1 Theff.

4. 9.

Rom. 14.

17, 18, 19.

1 Theff.

5. 23.

2 Cor. 13.

11.

2 Theff. 3.

16.

that is, agreeable to the Word, which (the Psalmist saith) is pure. For if it agree not with the tenour and frame of this Word, there is no true and kindly light in it. Marke also and consider, whether it doe not favour of love, and agree with that meeke and quiet spirit, which of God is much esteemed. For the right Disciples of God are taught to love, and the God of peace doth fill them with the peace of God. True it is, that if by the evident light of the Word, there is somewhat

what discovered that beares the true shape of the doctrine of the Nicolaitans, and thou seest that God hates it, this mayest thou also hate: but even the desire and love of peace must not goe out of thy heart; yea, the love of peace must manage thy warre with error, and even by oppugning it, thou must follow peace and ensue it. And still take heed that thou doe not make little errors great, nor condemne the wheat for the tares, nor seeke to amend lesser errors by a greater fault

fault of schisme and division.

Secondly judge rightly of thy owne measure, and measure thy selfe rightly by it. And when thou hast first measured thy selfe aright, then also measure thy actions and undertakings by it. St.

Rom. 12.3.

Paul will have everie man to keep in, and bound his thoughts concerning himself, by the measure of faith given him of God. Strive what thou canst to increase thy measure, yet use it as it is, and neither thinke of thy abilitie beyond that which it is, nor
thinke

thinke to produce effects beyond the cause ; which is indeed to make something out of nothing. Make use of that which thou hast, which will not onely increase the fruits of thy gift, but increase the gift it selfe, and turne two talents into foure. But if thou goest beyond thy gift, in thy opinion of it, thou goest from truth into errour, from sobriety into presumption and pride. If thou goe beyond thy gift in thy practice, thou goest beyond strength to weaknesse, beyond that which is, to that

that which is not, and doest not advance, but lessen thy owne end. For beyond thy sight thou canst not see; neither canst thou finish the house, for the building whereof thou hast not the costs. In the meane time, if thou have a willing mind, God accepts thy doing out of that which thou hast, and expects it not out of that which thou hast not. And if thou bee faithfull in that (though little) which thou hast, God will make thee Ruler over much. It hath beene a fault in divers, though well-

well-meaning soules,
sometimes to undertake
that which they are not
enabled to effect; some-
times to condemne that
which they are not ena-
bled to comprehend; and
sometimes to approve
what they doe not attaine
and understand. I utter-
red, saith *Job*, that I un-
derstood not, things too
wonderfull for me, which
I knew not: but *Job* be-
ing taught by God, lear-
ned a remedie for this
disease, even a cure by
contraries; a cure of inor-
dinate speech, by an or-
derly silence. Once have
I

Job 42.3.

Job 40.5.

1 Cor. 14.
30.

Phil. 3. 15,
16.

I spoken, but I will not answer: yea twice, but I will proceed no further. Therefore if something bee revealed to a second, which was not to the first, let the first hold his peace. Silence is his first part, who sees not what he should say, and hearing his second. Therefore according to that which wee have attained, let us walke and speake; and leave that to which wee have not attained, to those that have, untill God shall reveale it. And let those that have a greater measure, help those that

that have the lesser, not despising their lesser measure, because it is lesser; but even therefore strive to increase it. For thus, in some sort, that equalitie of Manna may bee kept, while the abundance of one supplyes the want of another, and the lesser is filled up by the greater. And let the greater know, that to whom much is given, of him much shall be required; and if a man have received five talents, the proportion of gaine returned, is expressed to bee five; and not two, as for two.

2 Cor. 8.

14.

two. And if thou hast gained many, thou shalt rule over many Cities.

Thirdly, (as before of the measure so now) judge aright of the kind of thy gift. True it is, that all those that are taught of God according to the promise of the New Covenant, are all taught the Law of faith, and the Law of love.

Jer. 31. 34.
Joh. 6. 45,
47.
Joh. 17.
2, 3.

They shall all know me, saith the Lord, from the greatest to the least; even according to that knowledge which is life eternall. And this must needs bee the knowledge of

of faith ; for by faith are we saved, even that faith which is the gift of God. The Disciples of God are also taught to love one another ; and by this love are they knowne to be Disciples. And thus by faith have they unitie with the Head, and by love with the Body. Yet is it also true, that the Spirit which gives the light of faith, gives also to divers of the Faithfull divers other powers and operations of light. To one is given wisdom to governe ; to another, judgement to decide controversies,

Eph. 2. 8.

1 Theff.

4. 9.

Joh. 13.

34, 35.

troverfies, doubts, and difficulties; to another, a sharp fight of secrets and mysteries. One excels in contemplative abilitie, another in practi- call. One knowes beft how to give advice, another knowes better how to obey and follow. Let everie man therefore find out his different abilitie and excellencie, and with his greateft abilitie let him make his greateft traffick. As everie man hath received the gift, fo let him exercise and difpence it, as a good Steward of the manifold grace
of

of God. The grace of God is therefore divers and manifold in many, that in many his manifold grace may more evidently & gloriously appeare; and that each having need of other, there may be a mutuall help from each to other, as from the members of one body. Therefore if thou art a foot, doe not strive to doe the work of an hand, but help the worke of an hand, if thou mayest by

1 Pet. 4.
10, 11.

Sermo
divinus
humanam
naturam
supergre-
ditur, nec
potest to-
tum &
perfectū
anima
concipe-
re. Iccir-
co & tan-
tus est nu-

merus Prophetarum, ut multiplex divina sapientia per multos distribuatur. Unde & tacere præcipitur, primo in prophetia loquenti, si secundo fuerit revelatum. *Firmil. apud Cyp. Epist. 75.*

the

the worke of a foot. For a foot may indeed thus have a part in the worke of an hand, while in the worke of a foot it supports and carries the hand to the worke of an hand. Bee then chiefly that which God would have thee to be; and what by his gift hee hath shewed thee thou shouldest bee. Keep thou especially in thine owne line; neither trouble thy selfe (much lesse boast) for the line of another. When Christ speakes to thee to follow him one way, thou maiest not with *Peter* make quarrels

quarrells and questions concerning *Johns* other way; for so mayest thou receive *Peters* answer from the Master: What is that to thee? follow thou mee. It is the Masters part to allot the way and worke of his Disciples; and therefore let both *Peter* and *John* walke that different way, to which their Master hath differently directed them. A contrarie course is a meere confusion, and therefore agrees not with him, who is the God of order, and not of confusion. And as it brings all
I out

out of order, so it brings all to nothing. For while that gift is neglected, by which some good may be done, and that gift is affected, by which (not being attained) no good can be done; Gods work is either undone, or ill done. Therefore use thine own gift, according to the will of the Giver, and so shall it goe on in the right way, to thy brothers profit, thine owne reward, and thy Lords glorie.

Lastly, for thy heavenly teaching, and all the knowledge taught by it,

it, take no glorie to thy selfe, but give it whole and entire to thy heavenly Teacher. If flesh and bloud have not taught thee, but the Father in Heaven, let not flesh and bloud, but the Father in Heaven, have all the glorie of his owne teaching. If thou hast nothing in this kind, but what thou hast received, and much receiving causeth much owing, how canst thou glorie in the increase of thy receipts, except thou wilt also glorie in the increase of thy debts? But indeed the more thou hast

received, the more thanks
and glorie shouldst thou
returne to the Giver. And
surely, God hath a plot
of glorie in the dispensa-
tion of his teaching. For
to make safe his glorie to
himselfe, hee often leaves
the wise and great of the
world to the blindnesse
of their naturall wise-
dome, and takes the mean
and despised ones of the
world, even babes, and
things that are not, and
gives them his teaching.
And this hee doth, That
no flesh may rejoyce in
his presence, but that all
glorying may be exclu-
ded

ded from man, and kept wholly for himselfe. Then doe not thinke it safe to rob God of his glorie, which he hath thus plotted and contrived. Know that to rob God of his glorie, is a highest kind of sacriledge: And not so onely, but it is also a highest kind of ingratitude, to take from God because he hath given to thee. Yea rather, because hee hath beene large in his grace to thee, bee thou enlarged in thy returne of thanks and glorie to him. This plentifull returne of glorie to

God, is the best way to get an increase of that grace, for which thou givest him glorie. Yea, to take all glorie from thy selfe, and to give it to God, is the way to receive true and solid glorie from God. For God will honour those that honour him; and so shall it bee a most gainfull course for thee, while by putting from thee a glorie that belongs not to thee, God will freely give thee a glorie, that shall by this gift truly belong unto thee. And whereas that would be but a false,
guiltrie,

guiltie, and transitorie glorie, which man would give unto himselfe, this shall be a pure, true, and eternall glorie, which shall bee given by God unto man. Doe not then make thy selfe vain, and sinfull, and miserable, by stealing glorie from God to thy selfe; but make thy selfe happie by glorifying him, and being glorified of him.

2 Theff. i.
12.

Neither doe thou glorifie him onely in words, but in works; let it appeare in the excellence of thy works, that thou hast had an excellent Teacher.

I 4

Let

Let the light of thy works so shine before men, that they may glorifie God the Father of this light. Christ tells his Disciples, that by bringing forth much fruit his Father is glorified. Let therefore both the plentie and the excellencie of thy fruit, gaine glorie and praise to the heavenly Husbandman. And indeed Christ our Master, punctually and expressely doth call for excellent fruits of his Disciples. Heethinks it not enough for his glorie, if his

his Schollers, being taught of God, bring forth onely the fruits of such as are taught by men. Therefore hee raiseth them up to a higher kind of fruitfulnessse, by this question: What excellent thing doe yee? He expecteth fruits of an eminent vertue beyond others, who beyond others have had an eminent teaching and Teacher. Doe then some excellent things, yee that have so excellent a Master; and glorifie your Master, by doing things more excellent than the meere

Matth. 5.
47.

meere Schollers of earthly Teachers. To this end, let your fruits issue from the new man, which is taught of God; and not from the old man, which came in by the teaching of Satan. Let the excellent & unmatched ointments of Christ Jesus give an excellent savour to your works, and let the house of the Church be filled with the savour of these ointments. Let the sweetnesse thereof so ravish & overcome men, that they may bee forced to confesse, That God is in you of a truth, and that
you

you have beene taught of God. And to this God, which is in you, and hath taught you to excell in vertue, let them give all the glorie.

And thus after you have a while advanced the glorie of your Teacher, your Teacher shall advance you into the sight of his glorie. These drops and dewes of grace, by which you are now taught, shall bring you to the sight and fruition of the Teacher himselfe, who is an ever-flowing Fountaine, and boundlesse Ocean of light, wisdom, grace,

grace & glorie. Then the most glorious Sun-light and influence of Gods presence, irradiating and overflowing thee, and so more than fully teaching thee, shall drowne the Star-light of this teaching, which thou receivedst here below. Yet shalt thou magnifie this lesser teaching, because it hath brought thee to this great and glorious Teacher, whose light shall give thee the sight of the highest wisdom; whose presence shall inebriate thee with the fullness of joy, whose right
hand

hand shall give thee the pleasures of eternitie. And in these eternall pleasures shalt thou eternally glorifie thy supreme Teacher, who hath taught thee to a Kingdome, and that not an earthly, fading, and vanishing Kingdome, but to a Kingdome of Heaven that cannot be shaken, a Kingdome of blisse that hath no end, a Kingdome wherein the Righteous shall for ever shine in the glorie of their Father: for the Lord shall be their everlasting light, and their God their glorie.

FINIS.

Imprimatur.

*Thomas Wykes, R. P. Episc.
Lond. Cap. Domest.*

Novemb. 11. 1637.

sc.

THE
HEAVENLY
ACADEMIE.

*Jam hic videte magnum Sacra-
mentum, fratres. Magisteria
forinsecus, Adjutoria quedam
sunt, & Admonitiones; Ca-
thedram in Cælo habet, qui
corda docet. Aug. Tract. 3. in
1. Joan.*

By J. H. Rous



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TO
THE RIGHT
HONOURABLE,
JOHN Lord RO-
BERTS, Baron
of Truro, &c.

My Lord:

TO whom first
as a Judge, &
next as a Pa-
tron, should
a worke present it selfe,
that concernes both Uni-
versities, but to a person
that hath knowledge of
a both?

The Epistle

both? For the lower, I thinke there are scarcely any, that have more profited in it, in no more time; a diligent and apprehensive Learner, having met with an able & communicative Teacher. And for the higher, I thinke you know it well, because you love it well. Not to goe farre for a prooffe, the expressions of love, which you have beene pleased to shew me, did arise (as I beleeve) especially from this root; because you thought me to be of that Univerſitie. Now that for which another is loved,

ved,

Dedicatorie.

ved, must needs be loved
it selfe, and what is loved
is knowne; for what we
know not, we love not.

And in this love and
knowledge, I desire that
your Lordship may still
increase, untill you come
to the fountaine of know-
ledge, and the finall, full,
and transcendent object
of all created love. To-
wards this increase, if the
following work may give
some advancement, it shall
adde much to the joy of
him, who is to

*Your Lordships (especially spiri-
tually) service justly devoted,*

F. Rous-





The Preface.



I is the just saying of an Ancient, Prodere grata commemoratione decet scientiæ patrem; It is comely to acknowledge with thankfulness, the Father of our knowledge. If this be justly due from man unto man, how much more due is it from man unto God? For though man be called the

A 3 father

The Preface.

Gen. 4. 21.

father of those that are taught by him, yet God is the Father of those fathers; even a Teacher of those teachers: and therefore by our Saviours judgement deserves only the name of Father, in perfection and eminence. Those then that have God to be a Father of knowledge to them, should returne to this Father the praise and glorie of this knowledge. The heavenly gifts of God, when they move kindly and naturally, doe move like the Heavens, in a circular motion; returning to that place and point from which they began.

The Preface.

gan first to move; from God unto God. They come from him as graces, and returne to him in the shape of glorie.

Accordingly, having received a measure of grace from this heavenly Teacher, by which I am what I am, I could not but acknowledge it, and by this acknowledgement returne him glorie for grace. And because I desire also that others may have the like grace, that God also from others may have the like glorie, I testifie to others that which I have felt and seene. I have evidently seene and felt, that men are taught of God;

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and so there is a third school for the Students of Divinitie. And as they passe from the Countrey-schoole to the Univerſitie, so should they yet mount higher to a third, even a Celestiall Academic. And certainly, as the second excels the first, so & much more doth the third excell the second.

Some perchance may answer with the Servant, Son, and Heire of the Great Elijah; Hold your peace, I know it already. Yet those that know it, will not envie that it be told to those that know it not. There are sons of the Prophets that must grow

The Preface.

grow up like young plants in the house of the Lord; and those have a time when they know it not, and this discourse may meet with that time. Yea there may be some Masters in Israel, into whose eares perchance it hath passed, but not entered into their hearts, that as a man must be borne, so hee must be taught from above. And if this naile be driven beyond hearing, into knowledge, experience, and taste, I hope no man will be sorrie for such a gaine. Besides, too true and common it is, that the naturall heart of man willingly lies downe

The Preface.

and takes up its rest in the abilities of Nature ; and fetcheth oracles from thence (the cause of so many errors , and differences the consequences of errors) and therefore hath it need of such goads to awake it, and to make it open the eye and eare to this heavenly Teacher.

It is most true, that those who have not beene taught in this higher schoole of Grace, but onely in the lower of Nature, cannot well acknowledge that which they know not ; this schoole being best learned, known, and acknowledged , by those whom

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whom it most teacheth. And those who have beene well taught there, doe well know, that Christians are herein better than their neighbors, even than the best of Pagans, because they are taught by God, the best, most transcendent, and infallible Teacher. The heavenly Teacher teacheth them both what and how to beleeve; he gives them his heavenly truths contained in his Word; and gives them withall an heavenly mind to discern, beleeve, and receive them. And thus while a Christian holds his religion by an heavenly hand; & both

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both are given him by an heavenly Teacher: a Christians tenure of religion is far more noble, excellent, and assured than that of the Pagan. A Christian thus taught from above, beleeves and worships what he knowes, whereas the Pagan worships what hee knowes not; even that which he hath received only by the way of Nature, from naturall, deceived, and deceiving men: But the Christian hath a spirit from God in Christ Iesus (for if any man have not the spirit of Christ, he is not Christs) and this Spirit gives him a
spi-

The Preface.

spiritual eye, which an Heathen hath not; and yet this eye alone, can truly and kindly discern and see spirituall and heavenly truths. And for this spirituall eye, which the Christian hath from the Spirit of God, the Heathens and Mahometans may say among themselves of a Christian, as once an Heathen King said to his Heathen Subjects of Joseph: Can wee find such a man as this? a man in whom is the Spirit of God.

And that such Christians may abound, is the end of this work, which for ought I know

The Preface.

Socin.

know, hath not beene over-
wrought, nor thereby made
superfluous and unseasona-
ble for the present age. I
wish that fetching heavenly
knowledge from carnall
reason and humane wit,
have not made it too season-
able. Yet to turn men back
the more willingly from
this counter-course, I have
brought forth patternes of
some, who have taught and
professed a deniall of their
own wits and reasons, though
acute and excellent; and
have (as it were) quenched
their owne naturall lamps,
that they might get them
kindled above by the Father
of

The Preface.

of lights. Yea, thus did sundry of them, even in those times, when humane wit and reason had made too great a mixture with the mysteries of Divinitie. Yet then did God preserve the soveraigntie of his owne light in eminence and glorie, by the homage of these mens confessions, and submissions to that light. And if such high thoughts and imaginations (that commonly doe most exalt themselves against the knowledge taught of God) doe thus submit unto it, the lower should not be high when the higher are low.

THE



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THE




I

THE
H E A V E N L Y
A C A D E M I E.

C H A P. I.

*The great use and benefit
of the lower Academies.*

UR Saviour
Christ having
made use of
many old things
of the Creation, to repre-
sent and insinuate many
new things of the Reg-
neration, he infers a posi-
tion

Marth. 13.

tion from his practice ; therefore everie Scribe which is instructed to the Kingdome of Heaven, is like unto a man that is an Housholder, which bringeth forth out of his treasure things both new and old.

Whosoever then would expresse the best character of an heavenly Scribe, from whence should hee rather take it, than from the best patterne, lively set forth by the best and highest Teacher, who was that which hee described, and described that which hee was ? And whereas
our

our actions must be guided by rules, he doth justly draw rules from his owne actions.

Having then so absolute, both a Patterne and a Teacher, let us boldly frame the character of our heavenly Scribe, to the shape both of this chiefe Doctor, and of his Doctrine. Accordingly wee will commend to our Scribe things both new and old (but the old first, because they are first) and after him who is Truth, will lay downe this true position; That toward the making of a learned Scribe,

Scribe, there is a great advantage to be gained by the gathering of old things into his treasure. The Scribe that wil be learned, may be a gatherer of old things; and so let him be. Let him gather into his treasure the things of Nature, yea gather a stock of them, and lay them up for his use, when he comes to the new. Let him know in a competent measure what is to be found abroad in the old Creation; yea, let him learne what is copied out of it by art and industrie, to serve him in the things of Regeneration.

tion: and if in this search he meet with the learning of the Egyptians, he may carrie their jewels into his treasure. Let an Heathen Logician or Philosopher, be his Gibeonite to cleave wood, and to draw water for his service in the Sanctuary. Let the one divide, define, and order; and the other draw secrets from the depths of Nature, to serve the Lords servants in the Tabernacle. Let the precept and patternes of vertues, gathered from their doctrines and stories, serve for spurs and incentives to
grace,

grace, to goe beyond the effects of Nature ; and for exprobrations when shee doth it not. And let the languages both of the Un-believer, and Mis-believer, serve for keyes to open to new men, those mysteries which the old men see not, neither doe open to themselves, though the keies be in their hands.

Such old things as these are earthly needles, that may draw in heavenly truths : They are earthly glasses, that may help our eyes to a clearer discerning of heavenly images : they may help to illustrate,

strate, to insinuate, to convince, and to gaine. By them the new man may be a Grecian to the Grecians, to gaine and convince the Grecians; and a Jew to the Jewes; to gaine or convince the Jewes; and all things to all men, to win some. And accordingly the most laborious Scholler of the greatest Master, though sometime rapt up into the heavenly Schoole, yet when hee is among the Jewes, he convinceth them by the Prophets received of the Jewes; and when he is at Athens among the Grecians,

Acts 16.
22.

Acts 17.
28.

ans, hee convinceth them also by their owne Prophets; even learned Heathens, by their Heathen Poet.

Lastly, this Scribe in the lower Academie, may improve the abilities of Nature, given him by the first and old creation. For these old things will grow by use and exercise, and likewise become excellent instruments in the new estate; there being no little use of understanding, memorie, & elocution, when they shall become new, and new things shall be added to them.

And

And thus the Scribe having gained in the lower Academie a large provision of these old things, hee commends the use of that Academy, which furnished him and his treasure with this provision: and himselfe is to be commended for one part of a perfect, and well instructed Scribe. And though there remaine yet a more excellent part, yet even to this part there wants not an excellencie, and consequently a great degree of praise and commendation.

B

CHAP.